This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

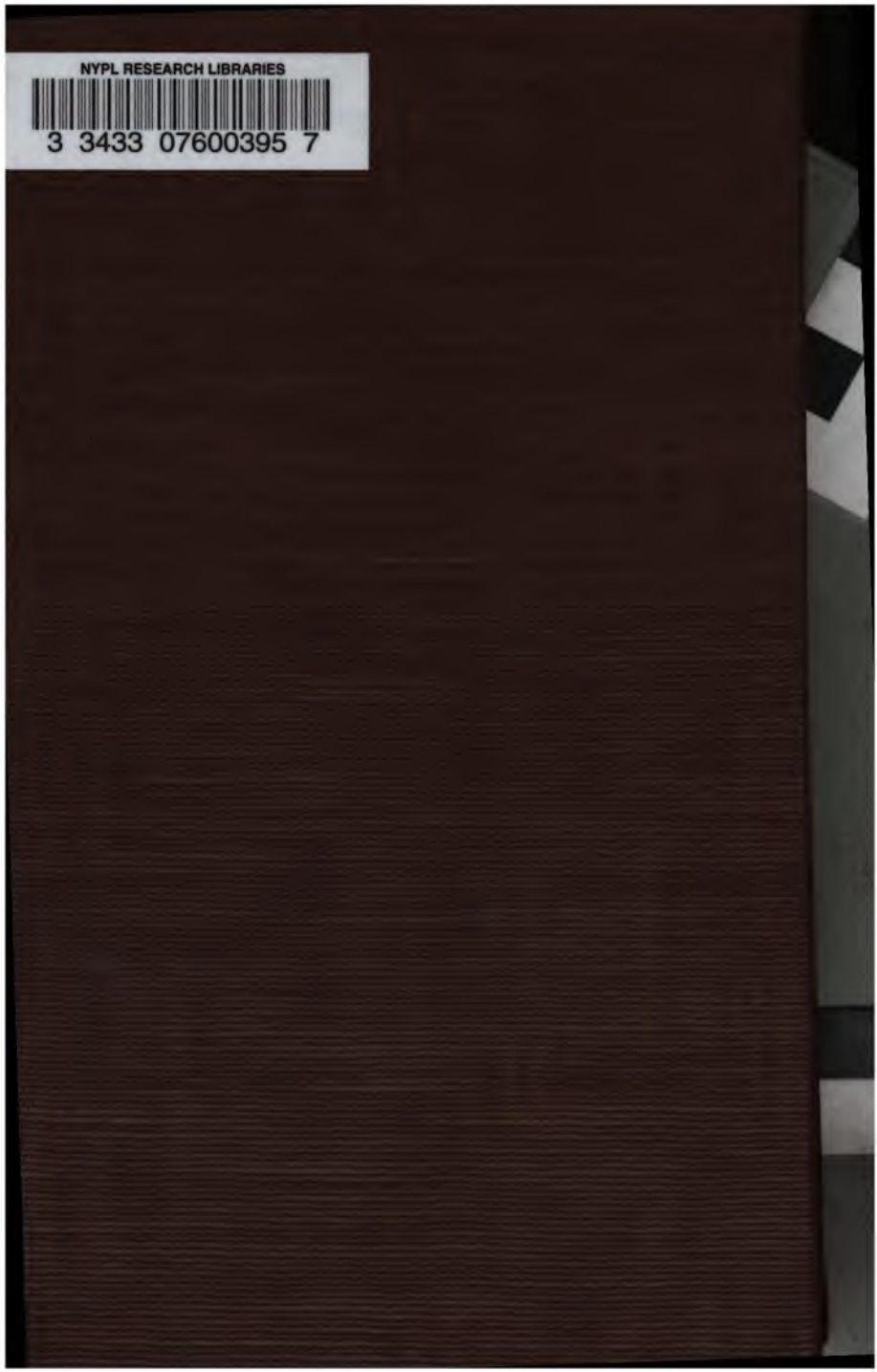
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

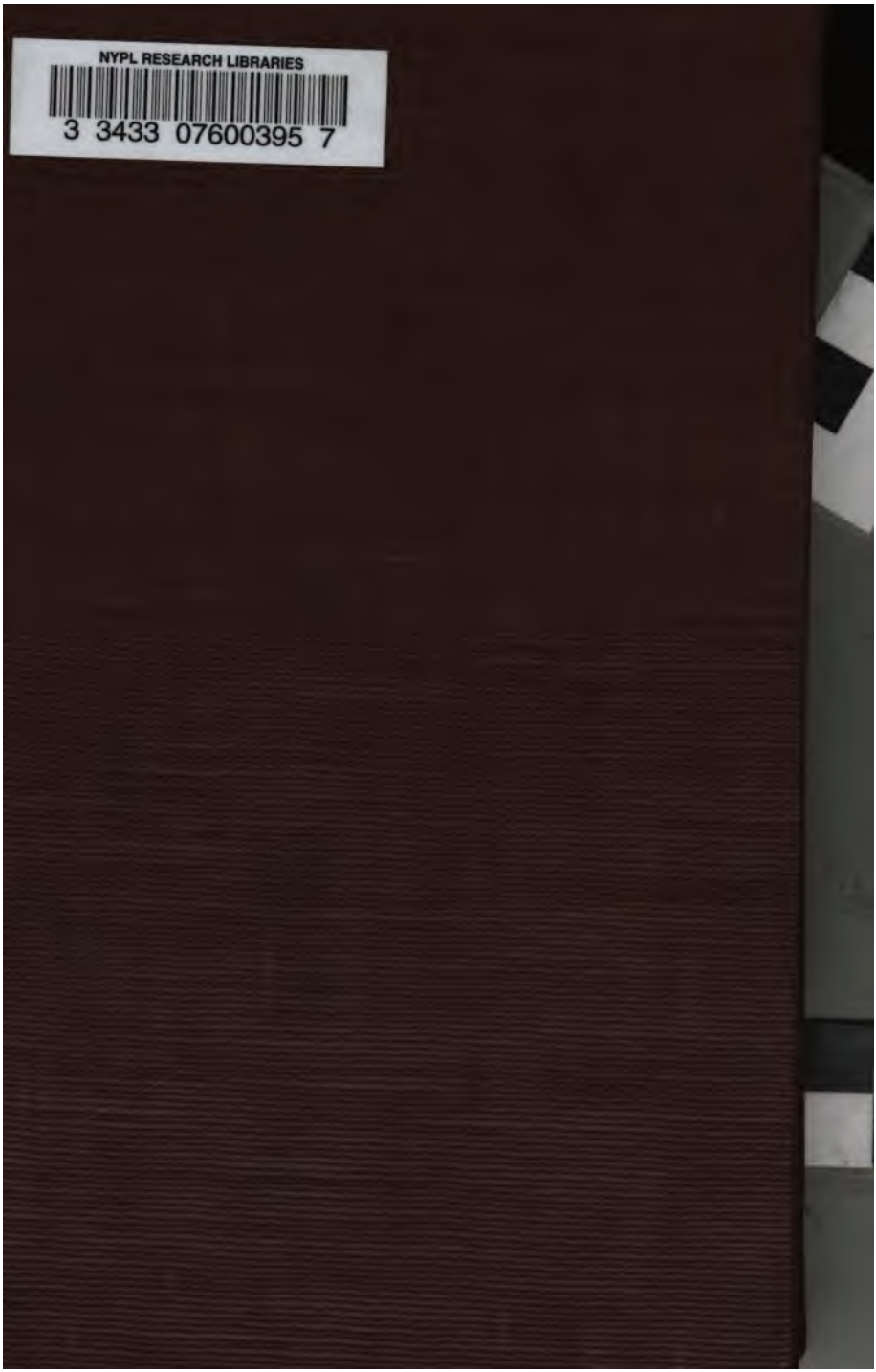
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

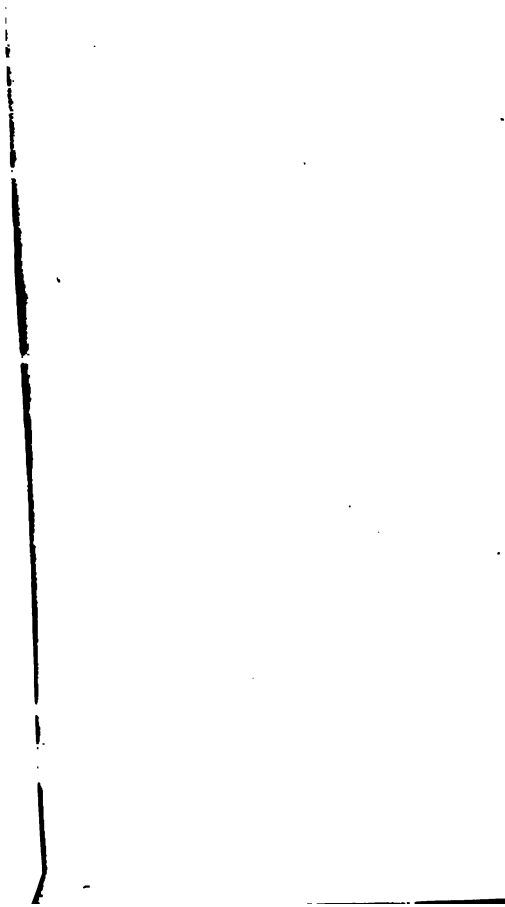
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


NYPL RESEARCH LIBRARIES
3 3433 07600395 7


NYPL RESEARCH LIBRARIES
3 3433 07600395 7

ST
willm

ST
Willm



EDUCATION OF THE PEOPLE:

A PRACTICAL TREATISE

ON

THE MEANS OF EXTENDING ITS SPHERE AND IMPROVING ITS CHARACTER.

BY

J. WILLM,

INSPECTOR OF THE ACADEMY OF STRASBURG.

WITH

A PRELIMINARY DISSERTATION

ON SOME POINTS CONNECTED WITH

THE PRESENT STATE OF EDUCATION IN THIS COUNTRY;

BY

J. P. NICHOL, LL.D.,

PROFESSOR OF ASTRONOMY IN THE UNIVERSITY OF GLASGOW.

Second Edition.

EDINBURGH:

JAMES NICHOL, 9 NORTH BANK STREET.

LONDON: H. BAILLIÈRE.

M.DCCC.L.

THE NEW YORK
PUBLIC LIBRARY
479929
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
R 1910 L

PREFACE.

THE first edition of the following Treatise was published in 1843; the second has recently reached this country. M. WILLM, in a preliminary note, gives the following account of its success.

"The work, under its first form, has obtained a success which the Author did not venture to hope for: it was distinguished by the FRENCH ACADEMY as 'a useful work of the first order,' in 1843; and, in a deliberation of 16th January 1844, the Royal Council of Public Instruction declared it worthy of being lodged in all the Libraries of Primary Normal Schools, and of Superior Primary Schools. This double honour lays on the Author the duty of a lively gratitude, especially towards the illustrious perpetual Secretary of the Academy, (M. VILLEMAIN,) who gave so kind an account of his Essay: at the same time, the high approbation it has received from the University Authorities, has induced him to reproduce it almost exactly as it was at first.

"The Author likewise owes his thanks to the honourable Industrial Society of Mulhouse, which, in its eager-

ness for the well-being of the labouring classes, decreed a medal of silver to his work, because of its tendency, indirectly, at least, to exert a salutary influence on their condition. This approval is beyond all estimate in the Author's eyes."

The publisher subjoins an amusing note—showing still farther that M. WILLM's labours have not been thrown fruitlessly upon the waters.

"The work, of which a new edition is now published, has enjoyed a still farther success; it has been largely pillaged, both in France and Germany. M. GASC, in his *Etudes Historiques et Critiques sur l'Instruction Secondaire*, (Paris, 1844,) has copied from it, without acknowledgment, a great part of his chapter on the Philosophy of Education,—of which the Author would perhaps have complained, had there not reached him, from the heart of Prussia, a book by DR. SCHEINERT, (*die Erziehung des Volkes durch die Schule*,) which has stolen almost every sentence of his work, without citing his name even once."

I shall only add my hope, that the reception of the Treatise in this country, will show, in a more legitimate manner, as vivid a sense of the value of its generous, and, at the same time, practical philosophy.

J. P. N.

COLLEGE, GLASGOW, 20*th July*, 1847.

CONTENTS.

PRELIMINARY DISSERTATION.

INTRODUCTION.—Characteristics of M. Willm's Work, - - xi.

SECTION I.—The Comprehensiveness of the aim of Education. Consequences of that Comprehensiveness, - xiv.

SECTION II.—Remarks on the right Organisation and Conduct of a great and adequate National System, - xxxiii.

SECTION III.—Considerations on the Obstacles to the Establishment of a National System in Great Britain, arising in our Variations of Religious Opinion, - liv.

SECTION IV.—The Social Bearings and Value of the Diffusion of a right Education, - - - - - - lxxi.

NOTE.—The *last views* of Dr. CHALMERS on the Education Question, - - - - - - - - - - lxxxi.

M. WILLM'S TREATISE.

INTRODUCTION.—Object and Division of the work, - 3

PART FIRST.—The Principle and Object of Education in General, - - - - - - - - - - - 9

CHAPTER I.—Education in General, and its Relation with Instruction, - - - - - - - - - 9

CHAPTER II.—The Governing Principle of all Education, - 13

CHAPTER III.—Characteristics of the true Principle of Education, - - - - - - - - - - - 14

CHAPTER IV.—Reviews of Various Principles of Education, 18

CHAPTER V.—The true Principle and General End of Education, - - - - - - - - - - - 25

CHAPTER VI.—Constituent Parts of a General Education, - 28

PART SECOND.—Of Primary Schools—their End and Organisation. The Means of Improving them, - -

CHAPTER I.—Of the Organisation of Primary Popular Schools, - - - - - - - - - - - 3

Section I.—Of a Complete System of Popular Instruction, 3
Section II.—Infant Schools, - - - - - - 3
Section III.—Primary Elementary Schools, - - - 4
Section IV.—Of Superior Primary Schools, - - - 4
Section V.—Of Schools for grown-up Persons; Sunday Schools, and Evening Schools, - - - - 47

CHAPTER II.—The Organisation of Popular Instruction, with References to the Population of Local Districts, - 51

Section I.—Division of Districts, with Reference to Schools, - - - - - - - - - - - 51
Section II.—Organisation of Elementary Instruction, in Districts with less than Five Hundred Inhabitants, 52
Section III.—The Organisation of Primary Schools, in Districts which contain from Five Hundred to One Thousand Inhabitants, - - - - - - 54
Section IV.—The Organisation of Primary Instruction, in Parishes having from One Thousand to Six Thousand Inhabitants, - - - - - - - - 58
Section V. Of the Organisation of Elementary Schools, in Towns whose Population is above Six Thousand, 62
Section VI.—Of Mixed Schools, in respect of the mode of Religious Worship, - - - - - - - - 67
Section VII.—Of Popular, Special, Agricultural, and Professional Schools, - - - - - - - - 70

CHAPTER III.—The Construction and Furnishing of School-Houses, - - - - - - - - - - - - 72

Section I.—The Construction of School-Houses, - - 72
Section II.—On the Furniture of the Schools, - - 75

CHAPTER IV.—On Education in Elementary Schools, - 76

Section I.—Introduction, - - - - - - - - 76
Section II.—Education, properly so called, in Popular Schools, - - - - - - - - - - 78
Section III.—Physical Education in Elementary Schools, 79
Section IV.—Logical Education in Elementary Schools, 82
Section V.—Of Logical Education—Conclusion. Of the Inward Sense—The Reflection, Judgment, and the Reasoning Faculty, - - - - - - - - 88
Section VI.—Of Religious Education in Popular Schools, 92
Section VII.—On Moral Education in Elementary Schools, 95
Section VIII.—On Æsthetic Education, - - - - - 103
Section IX.—On Intellectual Education in Elementary Schools, - - - - - - - - - - - 106

Section X.—On Social and National Education in Popular Schools, - - - - - - - - - 108
Section XI.—Conclusion, - - - - - - - 111

CHAPTER V.—Of Instruction in Popular Schools, - - 113
Section I.—Legal Programme of Elementary Schools, - 113
Section II.—Of Primary Instruction, according to the Wants of Popular Education, and its Divisions, - 116
Section III.—On Reading, - - - - - - - 117
Section IV.—On Expressive and rightly Accentuated Reading, and on the Study of the National Language, - - - - - - - - - 119
Section V.—On Writing and the Teaching of Orthography in Elementary Schools, - - - - - 122
Section VI.—On the Teaching of Arithmetic, - - - 125
Section VII.—Of Instruction in Lineal Drawing, - - 128
Section VIII.—On Instruction in Singing, - - - 129
Section IX.—Of Real Instruction, - - - - - 130
Section X.—Of Religious and Moral Instruction, - - 132
Section XI.—Of Instruction in the Natural Sciences in Elementary Schools, - - - - - - - 135
Section XII.—On the Teaching of Geography in Popular Schools, - - - - - - - - - 138
Section XIII.—On the Teaching of History in Popular Schools, - - - - - - - - - 142
Section XIV.—On the Teaching of Social and Political Rights and Duties, - - - - - - - 144
Section XV.—On Special Instruction in Popular Schools. On Rural Economy and Technology, - - - 148
Section XVI.—On the Gradation of Instruction, and the Distribution of Subjects in Popular Schools, - 151
Section XVII.—On Instruction in Higher Elementary Schools, - - - - - - - - - 154
Section XVIII.—Conclusion, - - - - - - - 158

CHAPTER VI.—On Method, - - - - - - - 160
Section I.—On Method in General, - - - - 160
Section II.—On the General Principles of Method, - 161
Section III.—On the Mechanism of Teaching in Popular Schools. On Individual, Simultaneous, and Mutual Teaching, - - - - - - - - - 164

CHAPTER VII.—On Discipline in Popular Schools, - - 168
Section I.—On Discipline in General, - - - - 168
Section II.—Of those Means of Discipline which are designed to maintain Order, - - - - - - 169
Section III.—The Means of Discipline which are designed to accustom the Pupils to Diligence and the love of Work—and on Emulation in Popular Schools, 172
Section IV.—Concluding Observations on Discipline, - 175

CHAPTER VIII.—On the Government and the Inspection of Popular Schools, - - - - - - - - - 177
Section I.—On the Government of Elementary Schools, - 177
Section II.—On the Inspection of Elementary Schools, - 180
CHAPTER IX.—Should Attendance at the Elementary School be rendered Obligatory? and ought Elementary Instruction to be Gratuitous? - - - - - - 183
Section I.—How Attendance at the Elementary School may be rendered Obligatory, - - - - - - 183
Section II.—Ought Elementary Schools to be Gratuitous? 187
PART THIRD.—On the Means of Training Teachers, and Ameliorating their Condition, - - - - - - 191
CHAPTER I.—Of the Means of Training Teachers, and the Establishment of Primary Normal Schools, - - 191
Section I.—On the Mission of the Teacher, - - - 191
Section II.—On the Means of forming Teachers, and what Guarantees must be asked of them, - - - - 194
Section III.—Of Primary Normal Schools, - - - 197
Section IV.—Continuation of the same Subject, - - 207
CHAPTER II.—Of the Means of continuing the Instruction of Teachers, after they have entered on their Office; and especially of Conferences and School Libraries, - 213
Section I.—Of the necessity of providing for Teachers the means of Self-Instruction, - - - - - 213
Section II.—Of the Utility of Conferences, - - - 214
Section III.—The Organisation of Conferences, - - 216
Section IV.—Of the Establishment of Libraries for the use of Teachers and Schools, - - - - - - 220
CHAPTER III.—Of the Leading Means of Ameliorating the Condition of Teachers, and of the Encouragement proper to offer them to sustain their zeal, - - 225
Section I.—Of the necessity of Ameliorating the Condition of Teachers, - - - - - - - - - 225
Section II.—What Teachers may themselves do to Ameliorate their Lot and raise their Condition, - - 227
Section III.—What the Parishes and Counties could do to Ameliorate the Condition of Teachers, - - 230
Section IV.—What the Superior Executive and the State might do for the Interests of Teachers, - - 231
CONCLUSION, - - - - - - - - - - 236

NOTES.

Note I.—The Science of Education, as cultivated in Germany and France, - - - - - - - - 241
Note II.—Scheme of the Conduct of an Orderly System of Schools, - - - - - - - - - - 242
Note III.—Previous Condition of the French Schools, - 250

THE

EDUCATION

OF

THE PEOPLE.

PRELIMINARY DISSERTATION.

THIS introduction to the notice of the British People, of the work now translated from the French of M. WILLM, is not, properly, or at least, wholly, owing to the circumstance, that so wide an attention has been recently drawn to the subject of general Education, by an event in the course of our Public Affairs. It so happened that at this time I first met with M. Willm's dissertation; and finding that its views corresponded with singular closeness with what I had concluded from the experience of many years spent in various connections with the work of Education in this country—seeing the applicability of his proposals towards the reformation of much which that experience had shown me to be defective, and sometimes thoroughly wrong—hoping, at the same time, that the completeness of his survey, especially since it is comprised within so brief a compass, would be a means of unfolding to my countrymen what is requisite to a full and effective scheme, —I did not hesitate to take advantage of the prevailing excitement, and recommend the publication of a work promising a usefulness at once extensive and enduring. I had long known of M. Willm—especially of his sedulous and successful culture of the higher philosophy: and while prepared therefore to welcome the discussion of a

subject so important, and whose relations are so multi
plex, by a mind habituated to deal with all delicat
inquiries concerning our human nature and fates; I knew
besides, that his official connections had rendered hin
versant in those details—if I may so speak—of th
workshop, that can alone inform a man regarding th
importance of specific and apparently minor arrange
ments, towards the realising, amid the irregularities o
actual life, of the dominion of a great principle. In fact
the leading character of the book, and that which, in m
opinion, bestows on it a peculiar value, lies in the ear
nestness and pains with which every detail bearing upo
the action of a thorough and comprehensive educationa
scheme, is estimated and discussed; not indeed separate
ly,—for no firm and substantial system can ever b
formed by the mere aggregation of independent cor
trivances; but in the light of a harmonious constituent i
a scheme, which can nowhere abandon its unity withou
sacrificing its power, and which, therefore, rigorously de
mands that all its methods and instruments be fashione
and proportioned according to their bearings on its on
grand and invariable purpose. It is not unlikely that M
Willm's separate suggestions will often not appear nove
to many who, in this country, have of late seriously occu
pied themselves with this important, and, in some respects
intricate subject; nay, it is even possible, that most o
the topics he has discussed, have, at different times, beer
wisely treated, by several among our various writers o
the theory and practice of Education; but certainly I d
not at present know of any English work, to which th
Teacher may, with so much assurance, apply for counse
in regard of the more elevated aims and general conduc

of his profession, or where he will find a juster judgment concerning its numerous special difficulties; neither am I aware of any accessible treatise so likely, amid these irresolute and much-doubting times, to impress on men of reflection, a true idea of the comprehensiveness and inestimable value of a National System, worthy the acceptance of a great country; as well as of the ease with which conscientious and enlightened efforts might, in an earnest community—or even now, among ourselves—attain to the desirable result, across every real or imaginary obstacle.—It would have increased the pleasantness of the essay, had the translation omitted all special references to the state of Education in France; but this was impossible, without the exercise of liberties with the original that seemed unwarrantable: I have declined even encumbering M. Willm's exposition, with notes or reflections, that to him might appear extraneous,—reserving for this place, a statement of the bearing of many of his views on the prevailing opinions and practices of our own country, and thus also presenting a short rational introduction to the leading portions of his pregnant volume.

I.

Like most continental writers who have engaged themselves with the pursuit of abstract Philosophy, M. Willm, at the outset, takes a view of the object of Education, which, to our English minds, may be apt to appear general *in excess*, or even vague; but his theory, so far from being a *mere* theory or an abstraction without aim, will be found to have bearings, on every side, on practical questions of the gravest import, and, in fact, virtually to control every arrangement admissible among our positive operations. According to him, that object is, in its widest sense, to develop our human nature, or to aid the growth of the young mind into what—through its essential and inseparable constitution—it is fitted to become; or, putting aside those operations of fate, or inevitable circumstance, which have so large a share in modelling us into the fashion we assume—circumstances, for instance, which have caused us be born in a certain condition, in a certain region, or as inhabitants of this planet,—it ought to be the aim of the Educator, so to guide and modify all *pliant* circumstances in their action on the growing mind, and so to inform it regarding the nature and meaning of the various activities around it, that—as it passes into adolescence and mingles, as a co-agent, with those activities—it may do so *freely*, and without any feeling of being repressed,—its grand *inherent* qualities or dispositions having found the World, a sphere sufficiently hospitable and enlarged to admit of their rising into vigour. Now, in so far as M. Willm's phraseology is concerned, there will be found not a few parties in this country prepared to take strong ex-

ception to it; for the doctrines prevailing in Germany regarding the *inherence* of certain dispositions in the human soul, are far from having received an unquestioned welcome from English schools: but, in their bearings on our present purpose, these speculative divisions of opinion are fortunately of no perceptible consequence; inasmuch that our practical views of the duties owing to the young, would undergo no modification, although the grand fundamental dispositions or tendencies of humanity owed their *origin*, as well as their development, to the action of those comparatively permanent conditions which stretch over all the world, and, through effect of a resistless sympathy, mould every being it contains. In this latter case, the question, as to what man may and ought, in this sphere of existence, to become, would, in respect of its influence on Education, receive precisely the answer drawn by M. Willm from a wholly different philosophy. In their connection with Ontology, the two schemes are wide as the poles asunder; but they entirely agree in this, that if it is the aim of Education to draw out man into freedom, and to establish between him and the universe, a solid and practical harmony, then it must direct its efforts from the time that the young mind rises above subservience to mere instinct —*First*, towards the culture of the MORAL sentiments, or the nourishment of a sense of Right and Duty, and of the love of the Good, the Just, and the Honourable; *Secondly*, to INTELLECTUAL Education, properly so called, or to the awakening and deepening of a love of Truth, to the explanation of the wonders of External Nature, of the laws of the great Order which combines them into a system still more won-

drous; and through which Man becomes part of th
tem—drawing from it enjoyment and strength; *T*
to ÆSTHETIC Education, the culture, viz. of Tast
love of the Decorous, of the Beautiful and the Su
and, lastly, to RELIGIOUS Education, by which the
the Infinite is unfolded, the fear and love of the ET
nourished, and Faith in Providence upheld ev
der darkest misfortunes. It seems to me, that,
down the foregoing comprehensive task, as the fir
essential aim of Education, is simply asserting tha
is man; it is merely an appeal to our universal
ence, whether these four classes of our dispositions
all indispensable to the completeness of our Perso
and whether they do not circumscribe that large po
the activities of Humanity which is independent of
circumstance or condition—that invaluable portion
constitutes a man's worth and true culture, and
needs only that some special instruction and some
skill be added to it, to insure that the rational
act with usefulness and honour, whatever his p
place amid the mechanism of the World and S
Now, from the view here taken by M. Willm, eve
vious to our descending among its details, it v
found that three most important consequences, b
directly on the whole of our practical action as to I
tion, may be deduced.

I. One cannot miss observing, that, if the f
ing is a true statement of the object and aim of
action, our attempts to establish a practical and v
scheme can never have a special or limited charact

must always assume the form of an effort to *provide an Education emphatically for the* PEOPLE. This forming, or rather developing of a mind, in which the task essentially consists, is dependent in nowise either on the social condition or social destination of that mind: it is a duty to be performed towards it, simply because it is endowed with our common human nature; and the fulfilment of that duty is commended to every selfish civil polity, simply by the fact, that the acquisition gained to society by means of the right culture of the individuals composing it, is a substantial and high acquisition—whatever the social conditions within which they may be placed. Doubtless, there is also a special or professional Education—an Education that should be moulded according to the probable social destination of the mind acted on, or by its relation with those *classes*, that, in the present stage of civilisation, necessarily exist within every community; but the time required for this special Education is comparatively so small, its difficulties so inconsiderable, and its total effects—viewing it as part of a great whole—so little important, that, in the existing condition of this country at least, no serious harm could arise by our intrusting it to those irregular and voluntary endeavours which every community, possessed of any intelligence, is sufficiently apt to realise for itself. The object so closely involving our interests and responsibilities, is manifestly that grand fundamental Education which takes cognisance of man simply as man: the fact we have to consider, is merely the plain one—that the educable young within these realms amount to a certain number; and the consequent demand of true policy is, that we use all possible means, so that, as these minds grow up, they may increase in strength and free-

dom, and be aided and not repressed by surrounding circumstances, in their efforts to unfold their innate virtue and riches. When framing a system of National Education then, we may be assured that we have fallen into some erroneous view of what we ought to accomplish, if we find ourselves encumbered at the outset by references to social conditions, or that our efforts are being deprived of their essential universality, by consideration of arbitrary distinctions; just because no conceivable condition or arrangement of society ought for one moment to affect our desire that every man be moral and religious, his intellect trained to the contemplation of Truth, and familiarised with the order and the beauties of the Universe. The practices of life will determine regarding the occupation of the individual's time; but—be that occupation what it may—those sentiments and powers ought to have been developed in infancy, and cultured during youth, so that his duties be performed, and all circumstances used and enjoyed, as befits a rational and aspiring Being; and, indeed, it is matter for great rejoicing, that the order of the world itself, irrespective of man's will, or at least of his specific plans, contains provisions for this essential education, which the neglect or ignorance of society, have failed, hitherto, to render of non-effect. With the idea of what this universal education ought to be, in one's mind, accompanied by a glance alike at the inadequate numbers, and the wretched character of the majority of our popular schools, one cannot avoid recognising—in the mere fact of the existence of order, and of progress however slow—the presence of conservative energies in human societies, that live and act without the aid of Statesmanship, and are unconnected al-

most with any direct and conscious purpose. It would seem as if the advance of civilisation may in so far be wrought out, apart from reflection, and solely by those *instincts* belonging to man's loftier nature, which—whatever the power of *circumstance*—are capable in so far of realising an order of their own. The common Life of the masses of society, manifests, indeed, throughout its entire constitution, the power and upward tendency of these instincts; for wherever we discern moderation, trustful endeavour, and the civic virtues, we ought to recognise a freedom won —hitherto unaided—from the sternnest necessity: so that, while performing a paramount duty, we are yet, in our efforts to upraise these masses, only working along with the natural course of the world, and hastening the realisation of an end prepared for by all the arrangements of Providence. The elevation of Man is the most visible among the purposes of the existing scheme of things: to speak in the language of philosophy, it is the World's most determinate *Final Cause:* in seeking to advance it by Education, we therefore act in harmony with manifold resistless agencies; nor, if the task be understood aright, is it possible but that we must prevail.

II. The Teacher who has duly understood the aim of Education, as set forth by M. Willm, will readily avoid one fundamental error, which unfortunately is still as prevalent as it is fatal: viz. the danger of confounding the mere means or instruments necessary to his work, with the work itself. I have had much connection with the class of men in this country who are engaged, directly as functionaries, or indirectly as founders, pa-

trons, and managers of schools—in this all-important task; and therefore it is in no ignorance of their zeal and good desires, nor without full knowledge of the perfection to which the art of special Instruction is often carried amongst us, that I yet crave a wide and thoughtful attention to the truth, that we have effected little in the organisation of Education, until we have seen and estimated, purely as *instruments*, both *Discipline* and *formal Instruction*;—in which latter, I include not merely *reading* and *writing*, but the culture of the strictly *logical* portion of the understanding. This subject is so very important—being, when not understood aright, an absolute barrier in the way of our forming any adequate notion as to what is desirable in a right system of Education,—that I would fain elucidate it by a few special remarks.

I. It is now indeed a rare thing for a Teacher to consider DISCIPLINE as a substantive end, which he ought to value for itself; but, unfortunately, it is by no means rare to find it conducted, on no duly weighed or regular system, or with any appreciation of the truth, that its *methods* should also be criticised as *instruments*, and are only admissible, in so far as they bear distinctly on the moral training of the child. Although discipline is not—as it seems to have been thought in the old schools—equivalent to Moral Education, it is yet an instrument, and a leading one, towards this important element of a right system; and, in the following work, it has been viewed and presented as such, in all requisite lights, to the Teacher. It may not be out of place that I ask attention here, to some general rules which, in their application to the state of British schools, seem to me of highest im-

portance.—1. The time is undoubtedly past, in which any enlightened teacher will consider himself justified in correcting a child through anger, with a view to personal revenge, or simply to subserve personal convenience: it ought, however, to be known that the mixing up of personal feelings with acts which tell abidingly on the character of the pupil, or at least *may* do so —is the highest offence recognisable in a teacher, and one which ought to insure dismissal. Our feelings on this matter are, I am afraid, by no means adequate to the seriousness of the case; and it is only the heavier a misfortune, that the laxity probably arises from the prevalence of maltreatment in the parental dwelling; though *there*, affection, rising through all obstructions, often overcomes the sense of injury; but the State, or other guardians of our schools, ought never to permit private delinquency to sanction a grievous public wrong. 2. But even where Discipline, viewed only as the corrector of faults, is not administered in the rough way of the old schoolmaster, it ought, in every detail, to be the object of much study and care. An enlightened and humane man—one who would never administer punishment except as a corrective, is yet often apt to weigh the offences of children in the balances of grown up society, and to punish *in proportion to this estimate of the gravity of the offence.* Now, such conduct is exceedingly in error. Instead of searching out the degree of the fault, as estimated by law in advanced society; the object of the guide of the child, should be, to ascertain earnestly and accurately what led to the fault: first, whether there was an imperfection in that individual case, in the child's power of judging—whether he saw the *relations of his acts* as the teacher saw them; and, secondly, of what

nature was that imperfection in the child's *moral conscience*, which induced a conduct opposite to law? Did he—even when his judgment showed him this act in its true relations—still not consider the act wrong, or did he, knowing it to be wrong, yet through depravity commit it? Society, indeed, asks none of these questions of its criminals—nor perhaps were it possible; but the object and position of the teacher are different wholly from that of the judge; his function is to *form*—to *educate;* delinquency is only one of the indications by which he may discern the condition of his pupil—he has nothing to do with the infliction of abstract vengeance. 3. A rule is suggested by M. Willm, in reference to another point, which ought to be invariable, for its value cannot easily be exaggerated. It has reference especially to those school regulations—all relating to the formation of important *habits*—whose rigorous infrangibility cannot be well understood by the pupil, or *connected by him with moral ideas.* These should be embodied in solemn laws, explaining the constitution of the school; and the penalties due to disobedience ought to be exacted, not by the teacher *personally*, but as *the minister of the law*. It were well if the severer punishments, due to aggravated moral offences, were also in this way disconnected with the personality of the teacher: the effect of punishment would then fall with double force; the personality of the teacher would be kept free of a punitive character, in cases where the pupil might discern no moral error, or where error or crime might be so grave, as on either side to embarrass future reconcilement; and a higher end also would be very surely served—viz. the child would learn betimes the obedience due to law as *Law*—as the expression

of an order within which he must live, and which therefore —in virtue of his having part in the blessings of society and the universe—he must, even though he understands it not, obey. With such intelligent and moral submission, there is connected a far larger amount of human virtue than a rapid observer is generally ready to discern.—4. These remarks, however, apply to DISCIPLINE, only in its most restricted meaning. Unfortunately, it is the sole usual one: but the term applies virtually to all the conduct of the school, apart from mere teaching—to whatever has to do with the habits, the order, the games of the children. Now, as the end of discipline is single and definite, the conduct of it should be *uniform*—wholly irrespective of the name of the individual teacher, who guides the pupils for the time being. Many considerations with regard to Instruction point also to the conclusion I have now in view; but with simple respect to the right action of Discipline, we are imperatively called on to abandon the practice prevailing in some large schools, of permitting *independent* or uncontrolled action on *the part of the separate teachers*. There can be no unity, or system, or even meaning, in this most important part of any educational organisation, where the school is nothing beyond a number of separate class-rooms with special ends, covered by the same roof. I do not speak here of the question, so well discussed by M. Willm—as to how the necessary unity may best be realised: my object is more limited—to impress on our municipalities, especially in Scotland, that there is one way in which it cannot possibly be realised, viz. by the system of independent and virtually uncontrolled teachers acting together—topographically only—that is, because they are

under the same roof. So long as a system like this is accounted acceptable, I would venture to say that one of the greatest ends of Education has in nowise been discerned: and so far from its being a system complimentary to the Teacher, it virtually degrades his office; for, by preserving his individuality, it deprives him of power to administer, towards the noble object of forming aright the minds committed to his keeping—of dealing, in fact, with the grand question of aiding the growth of MEN: it gives him his independence indeed, but only on the ground, that, in the task he has to perform, his entire personality is a thing not wanted,—the demand of the public merely being, that he teach writing well, or ornamental reading, or prosody, or some elements of the mathematics! In a society like ours, this very inferior work is not the service with which the State should be satisfied, from the Teachers it is willing to uphold and honour.

II. It requires no elaborate inquiry to satisfy us in these days, that the teaching of *reading* and *writing* ought to be considered not as Education, but as merely *instrumental;* but it were well that, in this case also, our Teachers should regard this part of their work more expressly in this subservient light; and therefore form clear and practical opinions, at once concerning how little is done where the child is merely taught to read and write; and—as with discipline—to what extent the acquisition of these powers should be made instrumental towards the higher ends of Education. I am unwilling to descend, in a general essay, to special criticisms; but I cannot avoid lamenting, that recent statistics of Education which had been marshalled to show why we should consider the appliances of this country

already nearly ample, and why therefore more powerful efforts than those hitherto realised are not needed in our realms—should have summed up, as if they were *sufficient schools*, places where to read and write are even only *badly* taught, and requested our Statesmen to recognise them as such! I was not previously aware that correction of this kind was now called for: it is a fresh reason for my hope that good will ensue, should attention be obtained for the discourse of M. Willm.—But men engaged in teaching, who have quite risen above this delusion, are yet too often not practically alive to the truth, that reading and writing being mere instruments, they cannot be taught well unless they are taught in rigorous and steady subservience to higher ends—unless, during the entire time occupied in acquiring them, the child's curiosity is stirred and gratified, and the powers of his intellect exercised. Professors of Calligraphy, and Professors of Elocution, are not now so fashionable and successful as, in some parts of the country, they were twenty years ago; but still a great reform must be effected, ere, in common schools, these acquirements come to be treated *only* as effective instruments. Employed in this manner, how valuable is *writing*, for instance, as a means of impressing important subjects on the memory:—starting as an aid, or rather a principal means, in teaching orthography, it might, under a well directed system of dictation, pass to an instrument of imparting high moral truths and the fixed maxims of science. *Reading*, too, by adopting as lessons, graduated subjects of instruction, would naturally introduce the child, without the form of tasks, and as if spontaneously, to the first and best fruits of learning—the foundations of duty in his own Being, or those marks of beauty and order that illus-

trate all the world around him. In this as in other cases, it demands no great extent of acquirement, or any of those rare and lofty qualities of the mere Intellect, to fit one for accomplishing the necessary tasks for the child: it requires, however, what it is perhaps more difficult to attain —a complete sympathy with the child's nature, a love of truth and good doing for their own sakes, and patient conscientiousness in the pursuit of a vocation, which, amid the noisy and dazzling activities of society as it exists, must ever appear humble; for I fear it will at no time have become unnecessary to address the worthy among our Teachers in the affecting terms of the illustrious French Minister—"your glory is to aim at nothing be-beyond an obscure and laborious position; to exhaust your powers in sacrifices that may be lightly estimated, even by those to whom their value is incalculable; to labour, in short, for Man, and to look for your recompense alone to GOD."

III. *Reading* and *writing*, however, in all their aspects, are now very often acknowledged and employed simply as instruments or means; but it is not yet so with that peculiar aptitude for intellectual exercises, which is usually termed *cleverness*. In its highest form, this amounts to a ready use of the *logical function of the understanding*, whether without systematic rule, or by means of rule; and it is often at once dazzling enough, and learned enough, to pass as an *end*, and a highly valuable one, of Education, Now, as a very large amount of the higher teaching in this country—sometimes through the culture of languages in the usual way, and, at other times, through a formal culture of abstract science—has no re-

sult beyond the exercise and sharpening of the faculties to which I have referred, it becomes necessary to assert the complete propriety of that part of M. Willm's classification, in which he ranks such exercises, as the exercise of nothing more than an *instrument*. Assuredly it is not denied that the culture of the logical powers is of great moment, any more than it is denied that the acquisition of reading and writing, although they are the lowest of all instruments, is a prime necessity; but if it has been recognised as the solemn work of Education, to aid in the development of those fundamental dispositions which pre-eminently characterise our human nature, we shall not consider this great work, in any way, equivalent to making our pupils expert or accomplished logicians. Much more lies in the distinction I now advert to, than at first meets the thoughts. In dealing with children, in respect of their exercise of *belief*, we often commit two opposite errors, whose similar effects are very visible in society. On the one hand, we give them matter to believe, *dogmatically;* on the other, we cherish (apart from the truths reasoned from) their mere reasoning tendencies—cultivating them by means of direct exercises, and, still more effectively, by encouraging reasoning on foundations *given and received dogmatically;* and the consequence of the one mistake, as of the other, is, that—occupying the place of honour, which is the heritage of BELIEF—we have generally only OPINION. During a critical study of the physical sciences in their existing attitude, one is often required to marvel at the extent to which expert analysts become deceived as to the use and substance of their advancing phalanxes of symbols; for it seems most unlikely, *a priori*, that any

acute mind could so mistake the value and position of a mere instrument—as, in the pride of his power to wield it—to feel at liberty to withdraw from that careful and sagacious scrutiny of elementary processes, which are the essential foundation of every just philosophy of Nature. Now, this very error prevails, and to an extent perhaps not often imagined, through the whole range of moral and intellectual inquiry.* It needs not, for instance, that one live long amid any energetic society, to witness the fall, one after one, of systems of thought, while their *logic* remains unaltered. Beliefs pass away, merely through effect of a fresher and more piercing glance at their first principles; while they who never look so deep, but act always as the mere logicians of party, remain with their old houses untouched above them,

* Abstract Mathematics, whether in the form of *Geometry* or the *Modern Analysis*, being almost wholly a science of *deduction*, and seldom requiring one to refer, in the way of strict scrutiny, to first principles, is on that account, of itself, a very imperfect or partial intellectual discipline; and hence it is, that, in *applied Mathematics*, we so often find a fatal inattention to the necessary ground-work of fact—the substitution of *Logic* for *Philosophy*. Among the *exercises* prevalent, and which seem the favourite ones, in our higher educational institutions, one has frequently to lament finding discussions or essays on profound moral and metaphysical questions, and on matters of historical inquiry. If such essays were simply exercises in composition, one would gladly acknowledge their use; but unfortunately they introduce and confirm the young mind in the habit of turning round and round, among the verbiage of moral theories, without having first descended in search of moral realities, among the depths of consciousness; and they also begin our English practice of treating History apart from *Criticism*, either by *Logic* or the *Belles Lettres*. Let it never be forgotten, that it is far more important to cultivate *powers of thought* than mere *cleverness*. *Stability* of mind, rightly understood, consists in the possession of the former,—not in the mere acceptance of any set of *opinions*, however choice and indisputable.

and their old arguments around, fresh and undecayed as ever,—now, however, as solitary tenants, marvelling wondrously whither the crowds have fled, whom these same tenements sheltered heretofore! Many and many a Ptolemaic system—an ingenious product of mere logic—exists still around us! Many a potent mind still wastes its energies in co-ordinating and adjusting phantasms: for, after all, men contend the most bitterly regarding the houses they construct of shadows! It is of deep consequence to civilisation then, as well as to the culture of the individual mind, that, during its earliest progress, the Reason be made to distinguish between the action of logic as an instrument, and the exercise of that power which, through contemplation, raises us to the sight of Reality and Eternal Truth. Eternal Truth, I say —that, at least, which alone to Man is clad in attributes so majestic—whose foundations are in the human soul,—even those tendencies or aspirations which are revealed by our first consciousness, and seldom so much obscured, even by want of culture, as they may be, by a very active and factitious one,—whatever strength may arise to the growing mind from contact with such realities—it ought to be the chief aim of Education to secure: that delusions will be all dispelled thereby, and logic reduced to its true and subordinate place in the formation of human beliefs, is assuredly not to be hoped for, inasmuch as belief is very rarely a pure result of reason; but, by the mode indicated, Education will best accomplish its special portion of the task,—and this is enough to obtain for it our best attentions.

III. One other point of consummate importance is suggested for consideration by M. Willm's general view of Education. Not only must we beware of confounding the exercise of mere instruments, with the acquisition of mental power or with true development; but we are not entitled to provide for a mere *partial* development,—to furnish means, say only for *moral improvement*, and then to exclaim, pointing to these—lo! have we not Education? The human mind was not made for any man's special objects, nor for society's either: no man, in educating that mind, is entitled to say, this thing is of importance, or that thing is of importance, and to cast thereupon our other faculties or dispositions aside. The mind was formed by the ETERNAL, for purposes stretching into Infinite ages, amid which our present life, reckoned as portion of our entire existence, dwindles into the merest point; and there is no question open to us—seeing that we cannot pierce the mists that environ this life, and trace the exact history of humanity through these great infinitudes—there is no question open save one, viz. how can we best perfect the human spirit in this present sphere, endowed, *as we find it*, with certain fundamental dispositions requiring to be developed and informed? No partial education ought to be received in place of the full and practical reply to this inquiry—not even though we may not understand the precise or final import of some disposition, whose reality cannot be questioned. There is not one, indeed, which does not evince many of its objects and tendencies, by the production of separate enjoyment even within this most limited sphere; the sense of Beauty, for example, who shall limit its mellowing and humanising

power—what else could fill the mind of the peasant with the enjoyment of one sunset, or one moment's feeling of the presence of a majestic mountain; but to isolate these sentiments, is by no means to do them justice; for the very connections subsisting between effective or living morality, and a sensibility to the emotions of taste, show that the structure of the human Spirit is of a kind too delicate to permit of any sundering or suppression of its separate parts. These, however, are only minor considerations; the point we have to do with, is this, that a certain mind exists in man—a creature whose being is begun only here, and whose prospect extends into a boundless future; and that no human wisdom, and no consideration either for this world or the next, can authorise us to suppress or decline to unfold, what an Omniscient Creator has summoned into existence. With this principle as the guide of our activities, we shall permit no limitation in the aim of our organisations, in consequence of the exaggerated demands of some single necessity. It was the notion of ascetic times, that man should be fashioned for the infinite alone, or, rather, for a very fanciful future; and without regard to his Nature as it now exists. Eternity, however, in itself, is only an unlimited vastness—a sphere ready to receive us, and which offers no obstacle to never-ending action and life. Abstractly, the word has no charm; and, to a creature which could not fill it, it were synonimous only with the idea of bleak and vacant space. It is the source of so much joy to man, because he knows the Nature that will fill it—because those germs of grandeur, which, during our sublunary existence, we have done little more than guard and mature, are capable,

through their amazing fruitfulness, of filling all those immense spaces, where they shall rejoice and spread forth for ever, under those beams of warm light encircling all-created being—even God's universal and all-vivifying Love.

II.

THAT portion of M. Willm's dissertation which follows his exposition of the aim of Education, in all its legitimate depth and comprehensiveness, is probably the most valuable of the whole of it. His object is now to show, how the general idea may, in any country, be realised; and, for that purpose, he inquires, *first*, into the fitting organisation or form of right and adequate schools, in districts of various populations; *secondly*, wherein consists the requisite *Education* or *Training;* and, *finally*, what amount of *Instruction* is attainable, and how it ought to be communicated? It would be impossible, even though it had been desirable, to follow our author through these minute and most interesting, as well as very earnest discussions, in the course of an essay which is strictly preliminary;—nay, the work itself, owing to the amplitude of the field over which the author has ranged, has often too much of the character of a mere general outline: but I shall avail myself of the opportunity to touch on a few matters in regard of which it seems to me that my countrymen are now called to much serious consideration.

I. Keeping in mind those high objects, as exposed in the first part of M. Willm's treatise—from the effort to realise which, the founder of a system of Education—be it a private benefactor, a municipality, a church or congregation, or the State—ought not for one moment to shrink; and, recollecting also that the question is, with regard not to one class or section of the population, but

has reference to the entire children that are educable—one is agreeably surprised with the simplicity and apparent accessibility of the organisation, as explained in the various sections of Part II. Chapter II. by which a measure so all-important might be made a practical possession in every civilised country. Upon the estimate of one teacher sufficing for every hundred pupils, the efforts of ten teachers—half for the boys' school and half for the girls'—are enough to implement the wants of any town or parish of six thousand inhabitants, in the matter of Primary Education; they would sustain—in a way so effective, that nothing, in our present state of knowledge on these subjects, would seem left to be desired—not merely the PRIMARY SCHOOL itself; but an INFANT SCHOOL, indispensable as a preparatory, and doubly so because of the least remediable parts of the existing civilisations of Western Europe; and a SUPPLEMENTARY SCHOOL, for adolescents, in which fundamental Instruction may be carried on. The Instruction, be it recollected, is not what, in this country, we have been accustomed to in our first schools, or Dame Schools; but a culture that in truth aspires to reach the profounder roots of our human nature—which starts on its work, with an avowal of the amazing fertility or power of that life which dwells in that whole complex fabric, even in very infancy; and which has for its functions —as years pass along—to communicate a structure, fit through its greatness, for eternity. Nothing, in fact, is excluded from the scheme, save this—schools exclusively professional, for which the wants of society will always, as if involuntarily, make a fitting provision; and that higher culture in science, literature, art, which forms the object of superior seminaries—leading by degrees to insti-

tutions like our Universities. The question of National Education, then, in one of its aspects, amounts—when precisely stated—to the following inquiry: *Is a town or locality of six thousand inhabitants, willing or able to undertake the pecuniary sacrifice necessary to uphold such a seminary?* Now, before replying to this question, there are two very important considerations which should first be weighed: 1. In regard of the mere element of expense, I would crave my countrymen to reflect on *the actual expense of the education at present sold and purchased in every such a town.* Ten teachers, I have said, were sufficient, under due system, and with that accession of energy depending on combination, to accomplish in the best manner the work here required: now, if my experience of this part of the United Kingdom has not been wholly peculiar, I should say that there are very few towns of that standing which have not, at least, *three times* the number referred to by M. Willm. Let any observer in a town, at least in a Scotch one, of 6000 inhabitants, take the trouble to make the enumeration; and certainly it would surprise me if he finds fewer than thirty people sustained by what is termed the profession of education. The living of many of these functionaries is indeed far from being enviable—for the most part, it is probably extremely poor: but I venture to assert, that the sum-total is nevertheless not far from equivalent to an amount adequate for one complete system; at all events, it must be deducted in an estimate of our new sacrifice. 2. There is another consideration, which, in proportion to its weight, goes to abate the amount of fresh endowments which the realisation of this comprehensive scheme would render necessary. In most communities, there

has reference to the entire children that are educable, —one is agreeably surprised with the simplicity and apparent accessibility of the organisation, as explained in the various sections of Part II. Chapter II. by which a measure so all-important might be made a practical possession in every civilised country. Upon the estimate of one teacher sufficing for every hundred pupils, the efforts of ten teachers—half for the boys' school and half for the girls'—are enough to implement the wants of any town or parish of six thousand inhabitants, in the matter of Primary Education; they would sustain—in a way so effective, that nothing, in our present state of knowledge on these subjects, would seem left to be desired—not merely the PRIMARY SCHOOL itself; but an INFANT SCHOOL, indispensable as a preparatory, and doubly so because of the least remediable parts of the existing civilisations of Western Europe; and a SUPPLEMENTARY SCHOOL, for adolescents, in which fundamental Instruction may be carried on. The Instruction, be it recollected, is not what, in this country, we have been accustomed to in our first schools, or Dame Schools; but a culture that in truth aspires to reach the profounder roots of our human nature—which starts on its work, with an avowal of the amazing fertility or power of that life which dwells in that whole complex fabric, even in very infancy; and which has for its functions —as years pass along—to communicate a structure, fit through its greatness, for eternity. Nothing, in fact, is excluded from the scheme, save this—schools exclusively professional, for which the wants of society will always, as if involuntarily, make a fitting provision; and that higher culture in science, literature, art, which forms the object of superior seminaries—leading by degrees to insti-

tutions like our Universities. The question of National Education, then, in one of its aspects, amounts—when precisely stated—to the following inquiry: *Is a town or locality of six thousand iuhabitants, willing or able to undertake the pecuniary sacrifice necessary to uphold such a seminary?* Now, before replying to this question, there are two very important considerations which should first be weighed: 1. In regard of the mere element of expense, I would crave my countrymen to reflect on *the actual expense of the education at present sold and purchased in every such a town.* Ten teachers, I have said, were sufficient, under due system, and with that accession of energy depending on combination, to accomplish in the best manner the work here required: now, if my experience of this part of the United Kingdom has not been wholly peculiar, I should say that there are very few towns of that standing which have not, at least, *three times* the number referred to by M. Willm. Let any observer in a town, at least in a Scotch one, of 6000 inhabitants, take the trouble to make the enumeration; and certainly it would surprise me if he finds fewer than thirty people sustained by what is termed the profession of education. The living of many of these functionaries is indeed far from being enviable—for the most part, it is probably extremely poor: but I venture to assert, that the sum-total is nevertheless not far from equivalent to an amount adequate for one complete system; at all events, it must be deducted in an estimate of our new sacrifice. 2. There is another consideration, which, in proportion to its weight, goes to abate the amount of fresh endowments which the realisation of this comprehensive scheme would render necessary. In most communities, there

are already considerable sums given, from public revenues of various descriptions, to the support of special machineries of education—in themselves unquestionably of great importance, and well meriting that public support—which yet undoubtedly belong to the *second* class, ranking them by their comparative claims. Our cities in Scotland, for instance, are nowhere wanting in these endowed institutions; but they are either what M. Willm denominates Special Schools, or Higher Schools: and assuredly it is the verdict of every principle alike of philanthropy, or concerned with the general advance of our civilisation, —that, *in the first place*, an effective Primary Education be established, *really* and not merely *nominally*, for the children of the entire people. I indeed trust the times are far behind, and not a-head of us, in which it would appear in any way a commendable or acceptable proposition, to erect a Primary Education, on the ruins of those scattered elements of a Higher one, that are happily to be found among these lands; but it is nevertheless unquestionable, that, until a Primary Education is established, no superior schools can of right draw their support from the general means; nay, they may in that case be termed *special*, and considered to belong to a *class*—for the loftiest literatures can only float over an ignorant and uncultivated people, nowhere finding any opening through which to diffuse their blessings and amenities. Our duty in such circumstances seems very clear. Feeling that these higher schools, notwithstanding their eminent usefulness, stand in a position of signal disadvantage—it becomes those interested in their support, to labour to deliver them from injustice, by obtaining for them their *essential basis:* but it should be carefully examined, be-

sides, in every special locality, how far these superior schools are necessarily *limited* in their several departments; and whether, at least, some of the departments might not, without affecting what is good in the peculiar organisation of the school, be at once stretched out into probably an important part of a system of Universal Elementary Instruction? A higher school, by itself, can nowhere have that simplicity or singleness of aim which would characterise it, if it flowed out of a Primary School, and, as it were, constituted its crown; so that the latter question I have started would probably, in most cases, receive an affirmative answer—affording without difficulty a nucleus—so to speak—in what is already in action, around which the desired seminary, in all its branches, might be aggregated and organised. May I, without hazarding an intrusion on forbidden ground, push these inquiries yet farther? Shall we be doomed to lament for ever, that—owing to the nervous feebleness of an English Legislature, on its approach to aught that in older times was *established*—those masses of "Charities"—almost of untold amount—left by good men in past centuries, with the sincere desire to benefit public education, still remain—to say nothing worse of them—so often only consuming their means? Is it to be established finally by the authority of England, that every great benefactor, while framing some important scheme for futurity, must feel himself at the hazard of those inevitable but indefinite changes of time, which, by modifying in some unknown manner the society he would beneficently affect for ever, may withdraw it from harmony with the *mode* of his designs? Rare guardianship of Law! In the name of protection, to remove from whomsoever would do prolonged good to their species, all

shadow of security against the chances of a world that is always vacillating; and, out of so called respect for Memories that deserved to pass through many ages as a living presence, to refuse to forbid, that hostile and ever altering circumstance—withdrawing reality and life from their operations—should reduce them, in regard of their cognisance by society, to the likeness of some withered mummy pertaining to the epoch of the Pharaohs!—3. It should scarce require, however, that the public be warned of the illegitimacy of any mere comparison between the expense of the education now existing, and of that which the necessities of the country, and the rights and duties of humanity, so urgently require. The two schemes, I would repeat, are entirely dissimilar in every important characteristic—in nature and object, and in extent. While the one is for the most part special, and tends in the main to qualify only for certain descriptions of activity, the first and inseparable object of the other is to cultivate humanity as such—to strengthen its powers and increase its resources—to render it, in fact, an independent and accomplished energy, amid the other forces of the universe: and therefore it aims, as we have already found, at an unrestricted universality. A question, however, occurs here of considerable moment; for the solution of it, in one way or the other, cannot fail to have effect on the earnestness with which we seek to realise this end: or, rather, it will shape our views of the practical value of its attainment. The question is this: would such an educational scheme—one thus intended, and thus really catholic—be, if attained, an efficient scheme within our British society, or merely a formal one? Is there aught belonging to the constitution of that society, and which neither

position, law, nor reason can control, that would virtually prevent the operation of such scheme, although ordained by statute? And, if so, may not the encouragement and extension of separate, special, and therefore fragmentary establishments, be after all our true wisdom? One class of considerations bearing on this vital inquiry—those connected with the religious variations in our realm—I set in the meantime aside, intending to review them in the next section of this essay; but there is another class which would equally militate against the universal application of such a scheme, connected with the ignorance and presumed apathy of our population. Now, if it were unhappily true that Education is and would be persistently neglected and refused by the people, through recklessness either of the present or future condition of their children, that is still no valid reason for our halting in our efforts to make it universal; and, in the first place, to erect the fitting machinery. This obstacle in the way of success does not spring from any error or unfitness in the scheme proposed, nor in its inferiority to any other scheme; but in a supposed social depravity, which must by some other power be overcome; so that, instead of being diverted from our endeavours, or finding, in this state of affairs, aught but a provocative to increase them, we are summoned by the difficulty, so far as it exists, to solve a new problem —viz. how can we best insure that an ignorant population perform, at least in part, its duty to the young? I have not the slightest hesitation in averring, that, in my own opinion, a case of the supposed flagrancy, is at once a legitimate and most grave question for the public police. Neither national rights, nor rights of property, nor, I may say, any rights whatever, can exist within society, irrespective

of duties that are their correlatives; and although there are species of misconduct necessarily withdrawn from the judgment of society—because of a description, concerning which it never could judge correctly—these do not include the action of a man in power on his dependent. I have a firm conviction, therefore, that society, without transgressing any barrier meant by the Almighty to be impassible, might in this country resort to the Prussian system, and, for the sake of the child, constrain the parent. But the knot would thus be cut only, not unloosed. I agree entirely with M. Willm, that the application of penal force, ought, in such a case, to be our last and most unwilling resort: and that the refusal by the people to educate their children is one of those special anomalies which ought not to be accepted as *real*, until we are well assured that it is not—only *apparent*. Now up to this time, in Great Britain the point has been tried by no careful or sufficient experiment. The people can never have refused to possess, what generally they have not been able to obtain; for—let me be forgiven for again repeating—not only has even the popular Education in vogue, been spread very sparsely over the land; but even it, for the most part, has been *special*, devoted to the acquisition of a few arts and a few opinions, and the culture chiefly of the memory. Very rarely, indeed, has it, under some happy auspices descended among the foundations of the mind, and revealed to the working man (who, be it recollected, far less a *made-up* man than the members of other classes) its ability to evolve the strength of his child's nature, and clothe him with a dignity independent of position; nor must it be forgotten that the essentially practical character of the masses, in a society so stirring as ours—a char-

acter quickened by incessant use—is not over-favourable to a remarkably high estimate of mere *clerkly* accomplishments. The solution of the question then demands, that in these realms we first try that testing experiment. Let us place before our countrymen a machinery fitted to aid their self-development, and having no other object. Let use lay aside, as Education, those narrow wishes which too often prevail among persons active about moral reform—the wish, viz. that all men think like us, walk like us, dress like us, but, above all, *look* like us: and —having produced a scheme fitted to develop the moral principles and an abiding sense of the Infinite, and to exercise and strengthen the judgment and reason—be content that we have done our duty, and trust the man, with society and God. In states like ours, indeed, rough and even unsightly masses will always be found about the base of the social column. To these we might require to apply the influences and incitements enumerated and estimated with much sagacity by M. Willm; but surely it is not an over sanguine conclusion, that—our duty well and fairly done—not only would the scheme we now claim from the Legislature, be acceptable to the masses of our people, and have its advantages estimated,—but it might also be a powerful means of sending, through all members of the body politic, an invigorating life-current from the same heart—and hindering that abnormal separation of it into attached but independent congruities, which signs in front of us seem in these days to portend.

II. M. Willm next proceeds to inquire systematically, how, by the work of Teaching, his great scheme of Education may be duly carried out in a rightly organised

school; and, in the first place, he draws the broad line of distinction between *Education*, properly so called, or the development of our dispositions and the strengthening of the Active Powers, and *Instruction*, or the giving of information: and I much wish that space and opportunity had allowed me to refer with greater precision to the effective manner in which the details of his plan are calculated—in so far as Training is concerned—to realise the principle on which his system rests. There is no doubt that, of late years, great improvements have, in this particular, been effected in our British practices; and that the difference between culture—intellectual, as well as moral—and mere information, has been to a considerable extent recognised, in the conduct of our schools; but it needs to be confessed that the epoch has not wholly passed in which mistakes on this subject may prevail, without bringing discredit; and persons who are themselves not cultivated, and only half instructed, be conceived to perform the office of Instructing, by merely attaching to the pupil, hosts of facts and the vesture of theories which young people were never found to be conversant with before. Treatises on culture, however, are yearly becoming less rare in our literature. The works of VICTOR COUSIN have been introduced amongst us by our excellent Mrs. Austin; nor must I forget the treatise by Mr. STOW, containing much valuable counsel, or the summary of good practices recently given by Mr. KAY of Cambridge. Adding now to these, the more minute and much more practical instruction of M. Willm, it is impossible to conceive that any intelligent teacher or committee of management of a school, can, in whatever circumstances, find themselves without a guide.—The points

on which alone I can here offer a few remarks, have reference, almost exclusively, to modes of Instruction yet prevalent in this country: they do not require any preface. 1. When speaking of the exigencies of Discipline, and the singleness of aim required for its right promotion, I stated that the same unity and harmony of purpose is needed for the interests of Instruction also. Now, I suspect that the principle on which many of our best Institutions are still conducted, is at variance with this important rule. In Scotland, especially in all our higher schools or academies, the pupil is subject to a change of task almost every hour—the teachers in charge of different subjects being wholly independent. The principle on which the organisation is founded, still usually is, that we must act in accordance with the *division of labour*, in order to obtain accomplished men as teachers in every department. Now—to pass by other objections—it has been unhappily forgotten that what is *division of labour* on the part of the *teacher*, is, in reality, distraction and *division of attention* on the part of the *scholar;* for it results inevitably, that no one subject of instruction can here lend aid to any other, and that the history of the pupils' studies must really be a series of discursive starts among various subjects, as unconnected as if they were wholly independent. Can there be a doubt that the principle of the division of labour is not rightly interpreted or applied in such a case—nay, that the children are enduring all the economic loss incident to a systematic infraction of it? The error, although less flagrant, is the same, where the teachers are not independent, but where separate individuals have the superintendence of the separate branches of instruction; for although

of its necessary subservience to those regularly occurring actions of external nature, which environ us from our births—until their laws are made manifest to his reason; for this would be to forget that one chief end of Education and Instruction, is to aid and interpret the action of the world, and that *Education of Fate* which cannot be postponed, and which is incessant: but it certainly does imply that we seek not by ambitious efforts to force forward the child's knowledge, attempt to affix to his mind accumulations of facts into contact with which he has not naturally come, and unconnected with any theory into which—for a sanction to any rule of conduct, or an explanation of aught attractive to his curiosity—he would naturally inquire. A singular change took place some years ago, in the opinions prevalent in Scotland relative to the Instruction fitting for youth. It cannot be gainsaid, that, until the time I refer to, only very narrow views had been acted on in this matter—instruction being confined to the acquisition of arts merely instrumental, and the supposed teaching of our Church's catechisms; and, with the suddenness usual to re-actions, it became a popular notion that this teaching of doctrines not likely to be understood by children, ought to be replaced by instruction in Natural Science. It were tedious to describe the absurdities in practice to which this new view gave rise. I once saw, in a school on the "modern principle," displayed on the black board, the whole of Cuvier's technical classification—the teacher, as it was in nowise difficult to see, not in the least understanding, and the children having had no means of understanding, the real distinctions sustaining the nomenclature they were

required to learn and repeat by rote!*—The *second* rule I would refer to is this:—*Children must never be required to learn anything in a way that would necessitate their unlearning it, at a subsequent period, when their reasons are more developed.* If it is not allowable to bring the child's faculties into contact with subjects to the management of which they are not competent, and which therefore they cannot possess as real knowledge, it is equally forbidden to disfigure knowledge, or to present sciences in a false and illogical form, in order that they become comprehensible by the undeveloped mind. The error inherent in neglect of this rule is very serious, and likewise easily discerned. Although the child has not, as in the former case, been asked to receive what he cannot understand, and what to him is therefore a *caput mortuum*, he is yet made to receive as *real* what is virtually *false;* and the falsity of which he must discover just as his intellect expands. His feelings in regard of his relations to what is *true*, are thus injuriously interfered with, and the most valuable faculty of the mind—the *power*, viz. *to* BELIEVE, impaired by the knowledge that he has believed what is untrue. No man, who has ever thoughtfully descended among the sources of the strength of our being, would wilfully tamper with that moral freshness,

* In the ensuing volume, many excellent suggestions on the mode of treating the separate subjects of Instruction are recommended by the experience of M. Willm. I agree with them generally; though to some opinions I should demur: for instance, I doubt the critical accuracy of some of his views as to History; and I should be inclined to give a much larger development to the subject of Geography. These, however, are only specialties: the spirit of the counsel given by this author is always high and unexceptional. He fails also in a due conception of the importance of an early knowledge of the great truths and facts of *Physiology*.

which so unwillingly gives admission to the idea of an unreality in the communications of the surrounding world; for if it has the beauty, it has also the delicacy of the newly fallen snow—even a breath will sully it. But, besides, the task to be accomplished by the instruction of the young—so far from demanding this misrepresentation of science—can receive no aid from any such means. The object in view, is not to make children conceive that they comprehend this or that particular science; but to acquaint them with those facts which science has shown to be of greatest consequence, and which are nevertheless quite within their reach. To make a child acquainted with the mere form of any science is of no value whatever; but every science should be used as a light of instruction, in so far as it shows what are those emphatic—those *critical* points in the course of Nature's proceeding with which—as the least disguised exponents of her order—we ought to familiarise the opening mind. In this respect, science, in its existing state, ought ever to be the guide of the teacher; but he must superadd an art of his own—the power, viz. to present these in the manner that will interest the young. Judging from the texture of most elementary works yet in circulation in this country, one would be inclined to infer that the art of popular exposition is synonymous with toleration for inaccuracy and clumsiness: but, rightly estimated, it requires powers both elevated and rare—not technical knowledge merely, but knowledge in the best sense—knowledge that can rightly discriminate—in regard of the sciences; and, what is still more difficult, the faculty of falling back, by aid of our undestroyed sympathies, among those impulses and vivid conceptions by

which the external world is interpreted to the warm heart of a child. The loftiest minds—at least in respect of culture—have invariably been those who have written most successfully for the instruction of youth; and I esteem it a great misfortune, that so few finished scholars and accurate thinkers have, amongst us, thought fit to employ themselves in this work.* The deficiency in our native literature, however, is now being well supplied by importations from abroad: in Germany, at least, there is no lack of either disposition or power to interpret Nature, so that her mighty voice reach effectively the meanest of her children.

III. It cannot fail to be inferred, from the whole bearing of these rapid remarks, and it will be impressed much more strongly by the careful study of M. Willm's work, how entirely the success of every well-ordered scheme of Education must depend for its success, on the character of the teachers whose services it can command. There is, perhaps, no other element essential to success in Education, in which—in so far as public precautions and arrangements are concerned—our country is so deficient, as it is in this. To state the case plainly, we have at this moment no fixed plan in the appointment of our teachers, and no source from which we can safely draw them. Men

* This expression is probably too sweeping. Several excellent works on the Order of Nature, suited to the young, have of late been published in this country; although we may still derive much aid from our continental neighbours. I am glad to specify, as one of the best, and, in fact, as a pattern—PATTERSON'S *Zoology for Schools*. I hope my excellent friend will carry on—beyond his original designs—a task for which his own freshness of character so admirably fits him.

of talent, and with suitable conscientiousness, will, undoubtedly, soon adapt themselves to any position, however novel, which can be mastered by diligence; but assuredly that is not a state in which any country should remain, which constrains it to trust, for the performance of functions so vital, to persons chosen almost at random, and prepared for their duty by no suitable instruction either in their science or art. A teacher in fact requires, as his qualification, the knowledge at once of a peculiar science, and of an art to realise his knowledge. The science of *Pedagogy* is quite peculiar, and is not involved in, or communicated by, acquaintance with other literature or science. Like the *Science* (as distinct from the *Art*) of *Civil Engineering*, for instance—it supposes the knowledge of other sciences; but it has its own important theory besides, which is to expiscate *rules* for the *application of these sciences to practical affairs* As a first essential, the teacher must know the character and acquisitions of a well-formed mind; and these he may learn in the world, and by the discipline of our Universities: but he must know besides, as his own peculiar science, the rules which should guide his efforts in impressing this full and complete character, by degrees, on the mind of advancing manhood; but this knowledge he has now no aid whatever in acquiring. Pedagogy is neither Moral Philosophy nor Natural Philosophy, nor Latin or Greek literature; although, to profess it, a man must be able to use all these, in so far, as his instruments: but, in regard of whatever it is beyond these, a teacher in this country can at present obtain no information, at the completest of the great institutions of our realm. Assuredly it would be well, if distinct chairs of Pedagogy were at-

tached at the earliest moment to every University in these Islands; but if that cannot be accomplished—if Government, agitated by any fears, are disinclined to propose it; may we not expect, that combinations among the professors will—as in the case of *Civil Engineering*—at an early opportunity, supply the void? I am aware that, to accomplish such a course of teaching, with the entire success we desiderate, no combination would suffice; for that would require the unity which can be imprinted on a subject only by the survey of one capable mind: but still there are men connected with our Scottish Universities, whose attention could not be turned, even partially, to such a matter, without the accomplishment of the most eminent services. I would therefore earnestly suggest, that, without farther delay, those who are interested in the advancement of Education, signify a wish that Courses of Lectures, of the description I have referred to, be forthwith established.—But, besides having a knowledge of their peculiar *Science*, teachers should be experienced in their *Art*—in the practical methods of dealing with youth. They are not mere closet inquirers, but working inquirers,—men who not only require to know how work is to be done, but, at the same time, can do it. Now there is no means by which experience can be obtained, in the exercise of teaching, except through NORMAL SCHOOLS. More necessary than any scientific teaching of Pedagogy, this cannot be obtained, unless through *new institutions*. There is no public establishment in this country, to which these could rightly be attached; and therefore we must at once seek for a new and extensive organisation.* In

* I have said, in the text, that we have as yet no *public* institution of this kind, such as we require; but there are several excellent private ones.

every Shire in the land there ought to be a Norn
School, capable of training teachers, adequate to the f
supply of its district; and these of course ought to cc
duct, or aid in conducting, the Elementary Schools of t
town, and the higher schools or Central Academies of t
district. The need for such schools is so amply unfold
by M. Willm, that I shall not dwell on it; it is,
fact, sufficiently manifest, to have extracted special pr
visions from every advanced Government of Euro
Much of M. Willm's advocacy will be found unnecessa
here—I mean where he speaks so anxiously of the su
ciency of the *guarantees* that may be *given to Gove
ment.* The Government of this country has out-liv
any special carefulness about such guarantees—its fi
desire is, that the people be intelligent enough, to u
derstand its designs. The jealousy we have to comb
springs from the opposite quarter—the jealousy of so
of the people of any movement of Government towa
their enlightenment and elevation, lest it covertly invol
what is sinister. This is probably the price that eve
Government must pay for past errors. In the case
ours, sectarian wishes have disappeared; and it is real
in all chief respects, ahead of the people: but the memo
of the past cannot in a day be effaced; and measures
apt to be interpreted according to the practices of
effete policy, probably only the more readily, if they po
to good which the general intelligence is not sufficien

I would specify among these the great *Diocesan Normal School of Ches*
which, under the management of the Rev. Mr. Rigg, leaves very li
to be desired. See, for details, the recent work of Mr. Kay of Ca
bridge.

developed to account desirable, or at least to view as especially urgent.*

* This perhaps is the place at which I may best enter a protest against that Chapter of the ensuing work, which recommends, for the sake of the Teacher's elevation, that he pursue at the same time some other and not inconsistent calling. I feel quite satisfied that no such arrangement could be fitting in this country; and that there is no alternative but that the Teacher be directly and adequately paid. I say expressly *adequately*—by which I mean, in a way having relation to the remuneration otherwise obtainable amongst us by the exercise of moderate talent and high integrity. We can take no example in this respect from the rates of remuneration abroad; such matters are to be adjusted solely and entirely by the habits and modes of thinking and living in each country.

III.

The subjects hitherto discussed, involve no matter c controversy sufficiently serious to affect either the practi cability of an extended and uniform system of Educatio in this country, or the desirableness of its speedy realisa tion; but the point to which I have now to refer ha given birth to dissensions so vehement and prolonged that Government—after enduring repeated discomfiture —has at length seen fit to declare, that, in the presen state of public opinion, any combined action among ou churches and religious sects, in respect of Education, is IMPOSSIBLE.* I have no intention to enter here on the complete discussion of a subject which has become so important, alike through its speculative and practical bearings. Space would not admit of that, even though the opportunity were suitable, and my powers less inadequate to the task; but I feel constrained, nevertheless, to offer a few remarks on points of some moment in the case,—remarks certainly offered in good faith, and expressing opinions, formed, in so far as I know, without prejudice or partiality. As a preliminary, I beg to state, what, according to my impression, is the chief matter at issue. In this country, as in most others, we have much Religious Variation, or Churches and Sects, holding by differences or modifications in the Articles of Faith; and the difficulty

* I have stated in the text simply a fact: I by no means subscribe to the assertion made by the Ministry. It is unfortunately true, however, that the great difficulties previously existing have been seriously augmented by that declaration.

is, to ascertain, how, while such differences exist, combined action in education can—without well-grounded offence to many sects—be rendered practicable? The question, be it observed, has no prime or immediate connection with the substantive importance of these variations or shades of thought; no man, pretending or presuming to discuss, with such a view, the validity of the grounds on which other matured minds, in the exercise of their inalienable spiritual independency, have chosen to separate from existing churches, and to form a church of their own: the point as yet not determined, simply is, how far persons, involved in such discrepancies, are, in their practical action as *teachers*, constrained to stand apart from men of other communions, and to reject proposals for a united and harmonious operation? In fact, the matter concerning which we are disputing, has to do solely with a very limited though important set of considerations, viz. how far it is requisite, or even permissible, for the great interests of Education, that the specialties or peculiar tenets—rather, I should say, the *differencing* or *isolating points*—of the various sects at present existing in England, be brought into contact with, or employed as a means of modyfying, the young and immature mind? Looking only at the more general and manifest bearings of the problem, two inquiries at once suggest themselves —viz. what is the legitimate influence of such Variations on the portions of Education and Instruction which are not expressly or *technically* religious? And what, on those other portions strictly within the religious category? A brief discussion of these two points will probably tend to define more accurately Men's views on the agitated question.

I. A very serious and even fatal mistake has been committed by many advocates of a general or National Education. They have repeatedly spoken of *secular* as opposed to *religious* Education—or at least as apart from it; and the mistake in language—for generally it was nothing else—has, without question, gravely affected the popular mind, and disposed it towards influential practical delusions. The demand for a distinct secular education, as usually apprehended, amounts to this—that a large portion of knowledge be communicated, and certain portions of the child's mind cultivated, as if there were no Religious feeling in existence—as if Man had no connection with the Infinite—no hopes and fears, pointing to the Future; whereas, in the intentions of most who employed that language, and for great ultimate purposes, suggested the separation, it bore only the very different and harmless signification, that—since entire combination was said to be debarred *by the differences among our religious sects*—our children might nevertheless enjoy the advantages of a common or united Education, in all those extended and important branches of knowledge, with which the variations in question hold not a trace of relation: and, in fact, the most earnest advocate for the institution of a secular system might—under the foregoing view of it—have repudiated, at the same time, the idea that any part of Man's nature can be cultivated apart from Religion, and strongly resisted the severance. Any wider proposal than what I have just defined, was evidently uncalled for by the nature of the case; and every one will acknowledge that, however far the great sects of this country vary in the details of their creeds, or in their conceptions as to Church government, there is yet

a very wide difference between the magnitude of the intervals separating the most discrepant of these, and the distance between one Mind indisposed to identify Religion with inferior points of controversy, and another desirous to rid itself altogether of connection with that class of sentiments. The point really at issue, however, can not be determined by mere generalities: we must descend among the details of our knowledge, and ascertain with precision, what the relation is which connects them with Religion.

I. On looking back to the list of those grand fundamental ideas, which, according to M. Willm, it is the function of Education to develop and adapt—the eye rests at once on MORALITY, as that which has the closest intimacy with Religion. Now be it expressly observed, what the teaching—as here proposed—essentially is. It is not, according to a method still by far too frequent, the mere affixing to the mind or memory, of certain abstract or external precepts; it is the development of the mind's own moral life, the unfolding of the CONSCIENCE—that independent source and seat of the *Law written on the Human Heart.* It can never be forgotten with impunity, that the strength and sanction of Morality flow from the truth—*that its Law is written on the heart*—that Man, simply by the fact of being man, is a moral and responsible being: and I cannot consider as overcharged even the strong language of the admirable BUNSEN, when he says that "KANT's doctrine of the freedom of the Moral Sense in Man, founded on the independence of the Moral Law, written in his Conscience, as being the Law of the Divine Government of the World, and therefore higher than all

abstract, and perfectly definite, the human intellect group the forms and events around it, according to their similitudes; and having, by well selected or critical instances ascended to some comprehensive principle, it uses it to unwind all other complicacy and seeming confusion, and thus descries the simplicity and perfection of Nature. Religion indeed—even in its most comprehensive expression—can have no part or share in processes like these but I am persuaded, nevertheless, that no parent could desire that his child be conducted through the halls of this gorgeous palace, as if it had no King; or discern, in the play of these mighty Energies, only the clank of an inert mechanism—the movements of the arm of a giant Necessity possessing all the Universe. At once then I repudiate the idea of a banishment of the Religious sentiments from connection with our contemplations of Nature and, in the earnestness with which I do so, I recognise only the repetition of a sentiment influencing my countrymen at large: but this feeling, however sound and strong, does not, when duly interpreted, in anywise require us to reject the clear and inestimable benefits of a united Education. The question, be it remembered, is—not about separating the training of the intellect from training in religion—but *how far* are we precluded, by respect due *to the discrepancies of sects*, from accompanying the training of the intellect, in a common school, with all the aids and illustration it might receive from its connection with man's religious nature?* Now, there are only two points,

* An influential Religious Body in Scotland has arrived at the conclusion that *Reading* cannot be taught without involving Religious differences; and therefore they have asked Government to endow no Schools in which

in reference to which it is possible to conjoin the Religious sentiments with the survey of the Material Universe, and assuredly they are sufficiently remote from relationship with the matters concerning which our churches are divided. The *first* is, the existence of design in the Universe—which would present Deity as the intelligent FINAL CAUSE of all that exists. This view of the *First Principle* is as old at least as the time of STAGYRITE: and every scholar knows, how thoroughly the entire inquiries of that great man were impregnated with it as a living and effective belief. It were of course only trifling with time to prove elaborately that this subject, and everything connected with it, is altogether apart from religious controversy. The *second* point, indeed, has profounder relations; but still, it is only the *Theodicy* of PLATO. It is the view which represents GOD as a PROVIDENCE; which discerns the energies of Nature as his ministers; nay, which, as its culmination, recognises in the Material World no energy or activity save HIS—the omnipresence of a SPIRIT whose distinguishing characteristic is LIFE. So long as the individuality or independent freedom and responsibility of the Moral Conscience is preserved—without which it degenerates into some form of Pantheism and

Reading is taught! There is such a thing in Experimental philosophy as an *Experimentum crucis;* in Mathematics we have the *reductio ad absurdum.* Surely the result arrived at here, should indicate to sensible minds that a great error must have been committed—if not in logic—at least in the right interpretation of fundamental principles: it looks very like as if we had got amongst the unnatural altl.ough eminently logical fantasies of some modern Ptolemaic System. I appeal confidently to the good sense of my countrymen, against this most extraordinary, and extravagant—but withal most useful—determination of a powerful and learned Ecclesiastical Body.

attendant Fatalism—this view of Providence leads us to the personal JEHOVAH; and the anthem of Nature is the same as that of the noblest of our inspired Bards; but surely it too is entirely removed from the matter of sectarian disputes:—nay, it is only because we have so deep and broad a foundation of universal Truth, that there is a possibility of there being *Sects* at all. The relations, indeed, of the march of external Nature with the plans and agency of Deity, rather belong to what may be termed the Religious Philosophy of the time. They are the forms into which the prevalent Philosophy directs the religious *sentiments;* and, at a period in which Materialism is unfashionable, or rather scarcely recognised as a possible exponent of the Universe; they, or something equivalent, will arise in every mind of natural Piety. I fear we only weaken the chance of such Piety flowing out freely and sincerely in that direction, when, unnecessarily, we mix it up with minute causes of divergence.

III. One practical result of these views seems eminently important. Moved by anxiety that a religious spirit shall pervade all teaching,—or, in other words, that this important part of Man's nature shall in nowise be repressed or held in obeyance,—the Founders of many of our Educational Institutions (among others, of the Scottish Universities) have sought to secure fitting dispositions in the Instructor, by demanding that, previous to his induction in office, he subscribe the special articles of a Church. Now, in many cases, this subscription may be defensible on other grounds; it may, for instance, form part of a general ecclesiastical system: in this place, however, I simply desire to examine the propriety and effi-

cacy of the practice, in relation to the foregoing special end; and, considered exclusively in this respect, I can see no barrier to our immediate and direct condemnation of all such usages. It would seem to follow at once, from our previous discussions, that the power of treating even the science of Morals, religiously, has nothing to do with the considerations which may guide the teacher's choice among the Churches of these lands; and, assuredly, it is still more manifest that the relations between our religious sentiments and the results of the Physical Sciences, are altogether remote from the questions about which sects usually differ. There is, however, a further consideration entitled to great weight in this matter. I have said, that, to secure that the teacher be a religiously disposed man, it is unnecessary to descend among these disputed details: but it is even more than unnecessary; *such subscriptions are wholly unfitted to realise that object.* The quality of mind desired, be it recollected, is what a powerful English Journal—the *Quarterly Review*—has well named RELIGIOUSNESS; while these Articles are mere formulas, expressing certain views of the *logical relations* existing between metaphysical or religious ideas. The religiousness of a man's nature consists *in the clearness with which he apprehends these ideas themselves;* in the depth, in short, to which they have penetrated among his sentiments and affections; but the most acute and skilful discussions may be conducted, with regard to their *logical relations*, by persons who have only the slightest apprehension of them, and over whom, practically, as efficient principles of life and action, they have comparatively little power. A man, in short, may be a thoroughly religious man, who, either from inattention to the subject, or a defi-

ciency of the logical powers, has no interest in sets of articles; and, on the other hand, that anomaly is easily explained which presents us so frequently with high and severe Churchmen—stern and rigid supporters of systems of Articles, and other dogmatic forms—who exhibit withal only very slight susceptibility in respect of *religious impressions*. There is not, as is commonly supposed, any *hypocrisy* in this state of mind. It is a real, and not an assumed or pretended state—arising in the activity of the logical faculties, and the comparative inertness of the powers of contemplation; and it has an exact counterpart in a phenomenon already referred to, connected with the cultivation of physical science. Men, as I previously stated, are far from uncommon, who, while enjoying the greatest pleasure in the analytic representation and development of assumed Physical Laws, have yet but imperfect powers to sift thoroughly the physical facts on which alone laws can be founded; and, in the same manner, it is quite possible that a mind have much interest in the processes and investigations of systematic, or, rather, of dogmatic theology, without a corresponding power to descend into the far profounder region of the INTUITIONS. If we want RELIGION, then, let us correct this serious mistake. It is indeed a mistake most serious, and it would have driven, from the service of the Universities of Scotland, men to whom they have often owed the preservation and extension of their repute, had not the evil been averted by a usual consequence of the existence of laws practically inapplicable to their object: viz. a systematic breach of the formal obligation, through the general consent that it be regarded as a dead letter. But this corrective—however otherwise welcome—involves the hazard of

lamentably weakening some of the most important sanctions of morality.*

III. A point of infinitely greater moment remains to be discussed. *How far ought our religious variations to interfere with the common or united Education of the*

* The considerations in the text seem to me quite adequate to establish the entire inutility or inapplicability of our existing tests in Scotland; but they go much farther—they show the necessary erroneousness of any POSITIVE TEST whatsoever. Unless where purely dogmatic Theological teaching is concerned, what we want is, *religious dispositions* or *susceptibilities; character* indeed, and not *opinion*. The former, it is evident, cannot be assured by the mere assent of the reasoning powers to any set of systematic articles: its existence or non-existence, its strength or weakness, will be indicated only as other points of men's character are indicated; and the Authority which has the power of selecting the Instructor, need never be at any loss in reaching a conclusion on the subject. Accordingly, our Scottish Universities, in their recent efforts to induce the Legislature to unshackle them from these tests, very wisely abandoned the attempt, merely to improve and enlarge the present ones; and declared at once against the *principle* of Positive Tests—proposing to retain a very simple, negative, precautionary declaration, binding the incumbent *to teach nothing contrary to the standards of the Established Church*.—Early in last summer, I enjoyed the high pleasure of spending a morning with our ever lamented CHALMERS; and on the conversation turning to the subject, I had the satisfaction to hear him declare, after much and repeated consideration, that, in his opinion, this settlement of the question ought to be accounted satisfactory by all Parties. Other eminent men in the Free Church, as well as the leading clergymen belonging to various Dissenting Bodies, have since then given forth similar opinions; so that there appears reason to believe, that the Legislature would meet no insuperable obstacle in dealing boldly with the question. I would add—to prevent misconception—that the Scottish Universities do not hold any *Ecclesiastical rank*, equivalent to what is occupied by those of Oxford and Cambridge; the question here simply being, as to the fitness of the required signatures to insure due regard to religion in teaching.

young, even in matters expressly Religious? It is of essential importance that we discuss this subject not as Sectarians, but as Christian men. Can it be possible, then, surrounded as we are by the noblest examples of worth and piety, limited to no church, confined within no special creed,—can it be possible to evade the conclusion, that perhaps the most important elements of the Christian life, are, after all, those grand sanctions which, for the most part, lie below our sectarian differences? How far, let me be permitted to ask, would these specialties of our separate churches, interfere with our efforts to bring the young mind into submission to the wholly unmetaphysical teaching of CHRIST? Nay, to look deeper into the subject:—what is the ultimate aim of all sects? what the object of their apparatus of creeds and worships? Is it not, in so far as teaching is concerned, to reconcile the MERCY of the ALMIGHTY with our ideas of his HOLINESS? Is it not to present him as Infinitely pure—hateful of sin, and yet the merciful Father of the repentant wanderer? If any sectarian scheme whatsoever, has reached, as its final result, conclusions—I don't say at variance with—but *loftier* in any sense, than the lesson in our LORD'S tale of the Prodigal—I confess they are unknown to me; and I earnestly appeal to those to whom the young generation is the dearest—to those conscientious parents who are thinking solely of their children's welfare, why these children might not be taught *in common*, that exquisite representation of our relations with a Holy and Merciful GOD? It is true, this is not the whole of the scheme of Christianity. It is, besides, a most profound philosophical or metaphysical system, and as such it is represented in our Articles; but assuredly, our distinct duty to

the *child* is, in the first place, to draw out his religious sentiments—to familiarise him with those grand *intuitions* on which that system rests; and certainly by no means to *substitute*, a purely dogmatic teaching. We are verging, perhaps, on too logical an age. The unresting energies around us—that excessive bustle of modern life—conduce to intellectual *activity*, but they are adverse to the sustenance of *contemplation;* and I should say, therefore, that it is a formal duty with the Churches, acting for the highest interests of culture in our times—to address themselves powerfully to the development of the Intuitions —in other words, to the inculcation of religion on the young mind, by that best method of the Gospels. It is right, indeed, that teaching should proceed farther than this. Just as in the case of Morals, when the scholar's intellect is ripe enough, he should be led into contact with those difficulties and contests whose record occupies the pages of Ecclesiastical Histories; and probably one good manner of presenting a view of these is by the form of *Catechisms*. But the teaching of Catechisms—in this view of the subject—must clearly belong to the category of *special Instruction;* and therefore may be studied apart.* I would fain appeal, on this question, to the powerful and enlightened Church of England. The greatest of the reformed churches, it ought to be the

* The importance of dogmatic teaching needs no further illustration, than the fact, that the construction of Christianity into a consummate philosophical system, occupied the life and unparalleled energies of St. Paul; but assuredly no one would commit the error of attempting to immerse the mind of a *child* amongst the arduous Epistles of the great Apostle, to the neglect of the universal method of Christ? Now, it is in the varied interpretation of St. Paul's views, that we find the principal source of sectarian discordances.

most generous; and it requires only a few amendments in its practice, to place it in the loftiest position yet ever held by any Church—apart: viz. from all sectarianism, and as the acknowledged head of every great movement of Civilisation.*

IV. I have no strong hope of obtaining other than a very partial assent to some of the foregoing opinions. The popular feeling, at the present time, runs strongly in the channel of sectarianism,—so very decidedly, that the prime essential of any acceptable system of Education, seems to be, the securities it can give in regard of the form of belief towards which it will conduct the young intrusted to it. There is, however, a class of men—and a powerful one—who do not think thus,—whose influence will surely and steadfastly increase—and whose main inquiry at present is, as to the policy which shall best insure the uprooting of these prevalent misconceptions. Now, when a people are in error, they can be dealt with only in

* As this sheet was being printed off, that remarkable paper reached me, which must be cherished as the last words of our illustrious CHALMERS on the subject of Education. I have printed it as a concluding note to this Dissertation; for although there are a few expressions in it that cause difficulty, it is eminently calculated to still the confusion and purely *secular strife* with which the question has been surrounded. Dr. VAUGHAN, and the other excellent men who have held ever by the hope of seeing a true National system in these lands, will rejoice in the encouragement bequeathed to them in this valuable memoir: and Government must have already seen reason to regret that a cause so promising, was ranked by it as an IMPOSSIBILITY. It is a cause, of which the best minds of all parties are more and more expressing their approval—or rather their acceptance, as the first need of this country; and we must recollect that its opponents are exactly those who always make the loudest *noise*.

one of two ways: either the error must be combatted by the influence of opposing positive institutions; or arrangements must be made, so that the popular mind, as it becomes enlightened, shall find no obstacle to relinquishing its mistakes. The former plan is not suited to this country; it requires for its efficiency, that the kingly or executive authority be more powerful than either can be in Great Britain; but to the realisation of the latter there appears no hinderance. It is clear, however, that—as an essential to any such plan—we must avoid recognising, or at least *establishing*, the sectarian principle; and, unhappily, this does not appear to have been in the mind of Government, when framing the scheme recently promulgated. Under it, we are offered Education *through separate sects;* whereas the desirable object for England is, a system that shall not recognise, as all important to the child, the causes of the separation of sects; and it is gravely to be dreaded, that whatever obstacles exist at present, in regard of the establishment of a scheme so desirable, will, by the organisation of the Government plan, be confirmed and augmented as years proceed. The uprooting of a social evil may often be a task so serious, that no practical Statesman will consider it prudent to undertake it; but the cases are exceedingly rare, in which a just and enlarged view of expediency, can authorise the establishment, with a view to good ends, of exceptionable means. We might have expected the organisation of an expansible system,—one admitting of a gradual improvement in practice, as the opinions of the people—corrected by its action—became rid of existing misconceptions. I respectfully conceive that the source of authority and man-

agement, in our system of schools, ought to have been a Local Popular Court—an organisation in every way suited to the genius of our Institutions. This court would not have failed to correct its practice as its views enlarged; whereas, a system of strictly sectarian arrangements must prolong the authority of the ideas on which—as their foundation—they rest.*

* Local Courts have a very important agency, both in the French and Prussian systems. In America, *an Elective School Committee* is the governing body; and it is a fact pregnant with the profoundest instruction, that although in the New England States there is a separation and multiplication of Churches, quite unparalleled in Britain, no instance is known, in which the election of a member of the School Committee *was made to depend on his belonging to any peculiar Church, or professing any peculiar creed.* I can see no reason for declining to take the conduct of America in this matter, as an expression of what natural common sense —unbiassed by political and party considerations—would suggest in England also.—It is necessary to add here, that my proposal of a Local Managing Body, by no means excludes that general Government inspection which is required to insure the best system of Teaching.

IV.

E point alone remains. We have heard so fre-
ly, in the course of discussion, of the *hazard to*
y, incident on a full enlightenment of the people,
I. Willm has spoken in a manner so marked, con-
g *guarantees* required by Governments, that I
d scarcely feel justified in omitting the opportunity
iming ENTIRE FREEDOM for the work of EDUCA-

I would remark, however, before looking at this
r more narrowly, that the social effects of Education
often been greatly exaggerated. In this case, as
other remedial agencies, we need look for the recti-
n only of one derangement; for no single measure,
end is special, can resolve the difficult and complex
em of Modern Society. The solution of all the evils
unding us, would demand the correction and adjust-
of many agents and circumstances; for they are in-
multiplex, which concur to produce the present state
world: whereas, by Education, we only aspire after
mprovement, in capacity and power, of one solitary
y—viz. the Human Mind: and the question is there-
simply this—not how are all real or possible evils to
moved—but what effects, on the existing state and
ress of society, are likely to result from the eleva-
of the character of Man? I shall discuss the matter
briefly—rather offering only the heads of a full
ssion.

I. Let us examine, first, the nature of the influence o the diffusion of a thorough Education on the STABILITY o Society *in its present form.*—1. It must be recollected that in every system of Education which any good Gov ernment ought to accept, or which indeed any enlight ened man would attempt to establish, the prime end an aim, as M. Willm has so admirably shown, is not *instruc tion* merely, but *development*—the development, in par ticular, of the moral and religious sentiments. The evils of *partial* instruction, respecting which one has heard so much, never can be the consequence of such a system; just because Instruction is not its end or chief aim—nay, although having a distinct and independent value, it is yet always used as an *instrument.** To speak of the evils of partial Education or *Training*, on the other hand, were absurd; for just in so far as Education has advanced, to that very extent must the mind have become more obe dient to DUTY, and less under the control of IMPULSE. The passions inherent in Humanity, will not indeed be thus silenced, nor can we eradicate all illegitimate de sires; but, from his earliest years, every child would, by this system, have it impressed on him, that—if true to his nature—Man's activities must be checked, not merely by external power or the calculations of interest, but by an inherent Law, whose origin is in the will and the Infinite goodness of the unchangeable Lawgiver. It is

* It will be seen, of course, that I refer in the text to the usual fallacy concerning the effect of "*a little instruction.*" The fallacy, in itself, is a transparent one; but no man will venture to denominate as dangerous, *a little culture or moral and intellectual Training.* The work of Education, includes both culture and instruction; but that which is wholly inseparable from it is—culture.

clear, then, that whether Education has advanced much or little, it will, if it has accomplished its aim, have aided all the conservative powers of Society, by repressing the outburts of passion;—substituting, as a spring of action, DUTY for DESIRE, and Thoughtfulness in the room of rash and unheeding resolve.—2. The evils at present attached to every condition of life must be *relatively* diminished by effect of Education, inasmuch as its diffusion would augment the general means of enjoyment; it would increase the attractions with which simple existence in this world has been benignantly environed. I shall not refer here to the purely intellectual pleasures open to a cultivated mind; for the enjoyment of these may seem to demand leisure: but let us reflect on the widely different effects of the mere aspect of the external universe, to an instructed and an uninstructed eye! Why, then, prolong a condition of things in which the outward beauty and magnificence of Nature can be read only by the few belonging to our elevated circles? Why, by our neglect of his earliest years, insure that the peasant lose—as he rises into manhood—the delight with which, in fresh infancy, he could live as a companion of the wild flowers on the heath? Why, through reckless disregard of the source of emotions that belong to all Humanity, allow his heart to grow steeled to the gorgeousness of the Sky—to the appeals of the vast Ocean, or of Midnight? If only a portion of that trouble were taken to preserve and elevate, which we positively do take to eradicate and depress; if we were willing to make, in a right direction, sacrifices far less than those hourly demanded, during our unavoidable association with sheer brutishness, or the jaded slaves of routine, I say not, that all men

would become men of taste, but assuredly we might approximate to a state of things, so touchingly described by one of the most sagacious and benevolent men of his time —a state which would permit any one, however severe his toil and unremitting its exactions, yet now and then to plant his foot on the sod of this world, and even, with the splendour of the heavens above him, to thank the Eternal, who has made him a Man!—3. The culture of the grand fundamental affections and emotions of Humanity, whether by much or little, is, *politically* speaking, nothing less that equivalent to the strengthening of the *positive bonds* by which society is held together. Doubtless there is much of conservation in mere *inertia*. Gross social abuses, benefiting no one, but, on the contrary, injuring all—trampling on the rights of one class, and smothering the fairest activities of another—are often suffered to float downwards from one age to the next, purely through effect of that inertia which disinclines a man to act, if by any means the merest necessities of the passing moment can be supplied: but the positive bonds of society are nevertheless always dependent on the prevalence of those sympathies by which humanity recognises itself through all conditions and disguises. It has now become a received maxim, that every social system—every theoretical creed even—sustains itself not through its partialities, its sectarianism, its *errors;* but through that CATHOLICISM, which, whether expressed, or merely assumed, serves as the strength of its foundations; and surely no patriot or practical statesman can disguise from himself, the infinite importance, at the present time, of the express widening and strengthening of such foundations below our British society. If the necessity be ques-

tioned—analyse the feelings current among our higher orders, and then those prevailing through the tumultuous throngs around the base of our extraordinary Pyramid! Take a description of any social institution—an account of any ordinance or doctrine—from a polished intellect toned among the habits of the first, and present it to any group of the energetic constituents of the latter;—the chance is, that the hieroglyphic could in no wise be interpreted: and in thus far our society is indebted for its prolongation simply to the principle of INERTIA.—4. There is another consideration, perhaps still more important. One serious cause of social disturbance is, the tendency of unregulated and impetuous minds to attribute all evils incident to our present existence to the fault of those social arrangements amid which we live. Many, indeed, are so impetuous, that they charge the forms and institutions of society, with misfortunes evidently springing from the error of the individual, or the faultiness of the national character; but minds of an order far higher than that, are still apt to hold Government responsible for whatever is not the natural result of personal delinquency. A thoroughly trained intellect, versed in social philosophy, will, of course, never commit mistakes so egregious; and their ultimate correction might safely be trusted to this amount of enlightenment, as its special work: but the point I am anxious to impress here, is, that while general Education cannot possibly reach a degree of development sufficient to familiarise the popular mind with disquisitions of this nature, the views it must—if conducted in the right spirit—impress with regard to the march of the universe, do, in their entire tenor, go to remove the false conceptions I am com-

plaining of, and to the correction of all such destructive impatience. In presence of the vast arrangements around us, the intelligent mind feels, on a first glimpse, that there is much—nay, that, so long as we are finite beings, there ever must be much—especially among the incidents affecting man and society, which we cannot co-ordinate with a narrow view of causation, or discern as results of prosperity and virtue, or of suffering and guilt. In what is nearest us—in whatever relates to the sanctions of duty—all is clear and emphatic; but farther onwards, the scene loses its simplicity, and is disturbed by the sweep of majestic laws inclosing our little world within a scheme far more stupendous, and therefore affecting its arrangements. Prosperity, originating in no personal deservings—depending on the circumstances amid which we were born, or the place occupied by our peculiar nation, amid the long and complex unfoldings of human society; calamity, whose special origin we know not,—pass over us and our world, like lights and shadows thrown from a sky that is far above our terrestrial atmosphere. Sometimes, indeed, this view of the position of man in the world is employed to prostrate his will—to show him that the relations of things are wholly beyond his understanding, and therefore, that, on the occurrence of misery and misfortune, he has no resource except in self-abasement. In all such interpretations, however, it seems entirely forgotten, that unless there were a sphere of intelligent action freely open to him, these farther mysteries would only be enigmas to Man; the world would be a legitimate cause of Discontent, not the bountiful fountain of Faith; and the Inscrutableness of the Infinite God would resolve itself into his sepa-

ration from every Finite Creature. Faith can never be strengthened by the destruction of our activities: but, on the other hand, on learning that there are evils, whose remedy may be beyond reach of human power, and their occurrence beyond our prescience—we shall certainly become better prepared to deal, with moderation and effect, with derangements which are rectifiable by our experience, and with difficulties the virtuous will may overcome.

II. In so far as Society now exists, then, every right Education, in its freest action, must result in the deepening of the sense of Duty; the alleviation of the evils of each man's lot, by the creation of new enjoyments; the strengthening of the cement of the social edifice; and the production of that higher frame of mind which induces a reverential submission to inevitable misfortune: have we, in fine, aught to dread from its effects on PROGRESS? Two points are here brought under our attention.

I. We are required to settle, in the first place, what we consider to be the fundamental element or basis of all Modern organisations. In former periods of the world's history, this was different from what we can now recognise, as the only legitimate one. Neither Greece nor Rome ever felt the importance of the true foundation of our Teutonic forms of Civilisation. In those grand developments of the principle of Society, the element of PERSONALITY was not recognised,—the interests of the individual being sternly subordinated to the interests of THE CITY. Man was not regarded as of special value,

unless in so far as he sustained the Combination of Men; and from the supposed necessities of the latter, was deduced the sphere of action within which alone the individual could be accounted free. But on the overthrow of Rome, the march of the world started afresh, with this idea as its ground-work—that the freedom of the individual should, in the first place, be secured; and the fitness of the State has ever since been estimated by its capability to preserve intact the right of each single citizen. Is it not then only a due and full interpretation of the inviolability of the Individual, when we declare, that, as a prime essential—inferior to which are the claims of every Institution—the mental capacities of all members of the State should be developed without hindrance? Indeed, what rights are so precious, what claims so inalienable, as those having reference to the culture of that portion of our beings whose connections pass beyond all existing societies—beyond our Earth even—into the august Future? Modern civilisation, then, can challenge, on behalf of no existing form or Institution, an amount of consideration equivalent to that with which it surrounds Education. It matters nothing to this paramount object, although it were demonstrable, that much which now exists—stamping their character on our Governments—must fall before the universal extension of culture; nor, when advocating the one, are we called on to define its political consequences. Supposing that the forms of our societies would, through the diffusion of Education, be found inadequate—has not Rome, too, fallen? and where is the immortal Greece? No man, in performing a separate duty, deems it necessary to trace downwards the results of his act, through

times and circumstances concealed within the distant future; he performs the act, because Duty is a fundamental spring of action in the Universe; the Future lying within the hands of Providence. Thus precisely with States; they are summoned to realise the idea on which they rest: the issues cannot be determined, far less foreseen, but the Act is necessary, nevertheless; and, as in past ages, those issues will, without doubt, insure an enlarged development of Humanity, and a more perfect Social Order.

II. But though we are not required to descend to a specification of all the social consequences of Education, it is pleasant to discern the principle according to which they will be evolved. One by one those obstructions will fall, and gradually those arrangements will be modified, which now check the activities of any of the powers and capacities of each individual mind. It is manifest that these modifications will be immense. I do not believe that the final condition of our social combinations in this world, can resemble that which finds no higher use for many of its members, than that they should be the passive ministers or servants of an inanimate machine. Confident in the great law of gravitation, the thoughts of two great men have recently penetrated into remote depths of space, and seen there, as the necessary complement of the harmony of our planetary scheme, an orb, never descried by the telescope, but which they believed in though unseen, and held by as a reality in the Universe: so may we safely allege—piercing also through the unvisited future—that a time will come in which man, the master of inert nature, shall no longer be its servant; and when

those material energies shall all act in subservience to their grandest end—the development and activity of the whole of that vast and curious intellect which resides in the meanest of our fellow-beings,—Beings now passing away in throngs almost countless, unknown except as servants—perhaps dregs and impediments on the Earth. Civilisations usually fall, because they are inadequate to their opportunities—because they cannot employ, but seek to throw to waste, Forces which, though they may embarrass ignorance, no imperial or social power is able to destroy. May our QUEEN's Throne endure! Ages indeed must roll away, ere a high central authority becomes unneeded in these lands; but no State, worthy of the name, would—if human foresight could penetrate so far—regret to see itself in the distance merging into a sounder and more fitting organisation—one that shall cherish and combine all the rich and noble capacities natural to Man, in its efforts to evolve the power and glory of a true and permanent COMMONWEALTH.

NOTE.

THE LAST VIEWS OF DR. CHALMERS ON THE EDUCATION QUESTION.

THE following most valuable memoir was written by Dr. Chalmers, during that journey from London which immediately preceded his sudden death. It is impossible that it can fail in effects as marked as beneficent;—let us trust that it may encourage Government towards bolder and more Catholic measures. I ought to remark, in concluding this subject, that the discrepancies between the views in the foregoing Dissertation and those of M. Willm, as to Religious Teaching, mainly arise from the fact, that he is dealing chiefly with a state of things in which the population is divided into two sects—Catholic and Protestant. I do not consider that his conclusions would even there be justified; but it is evident, this country is in a wholly different position.

"It were the best state of things, that we had a Parliament sufficiently theological to discriminate between the right and the wrong in religion, and to encourage or endow accordingly. But failing this, it seems to us the next best thing, that in any public measure for helping on the education of the people, Government were to abstain from introducing the element of religion at all into their part of the scheme, and this not because they held the matter to be insignificant—the contrary might be strongly expressed in the preamable of their act; but on the ground that, in the present divided state of the Christian world, they would take no cognisance of, just because they would attempt no control over the religion of applicants for aid—leaving this matter entire to the parties who had to do with the erection and management of the schools which they had been called upon to assist. A grant by the State upon this footing, might be regarded as being appropriately and exclusively the expression of their value for a good secular education.

"The confinement, for the time being, of any Government measure for schools to this object we hold to be an imputation, not so much on the present state of our Legislature, as on the present state of the Christian

world, now broken up into sects and parties innumerable, and seemingly incapable of any effort for so healing these wretched divisions, as to present the rulers of our country with aught like such a clear and unequivocal majority in favour of what is good and true, as might at once determine them to fix upon and to espouse it.

"It is this which has encompassed the Government with difficulties, from which we can see no other method of extrication than the one which we have ventured to suggest. And as there seems no reason why, because of these unresolved differences, a public measure for the health of all—for the recreation of all—for the economic advancement of all—should be held in abeyance, there seems as little reason why, because of these differences, a public measure for raising the general intelligence of all should be held in abeyance. Let the men, therefore, of all churches and all denominations, alike hail such a measure, whether as carried into effect by a good education in letters or in any of the sciences; and, meanwhile, in these very seminaries, let that education in religion which the Legislature abstains from providing for, be provided for as freely and amply as they will by those who have undertaken the charge of them.

"We should hope, as the result of such a scheme, for a most wholesome rivalship on the part of many in the great aim of rearing on the basis of their respective systems a moral and Christian population, well taught in the principles and doctrines of the Gospel, along with being well taught in the lessons of ordinary scholarship. Although no attempt should be made to regulate or to enforce the lessons of religion in the inner hall of legislation, this will not prevent, but rather stimulate to a greater earnestness in the contest between truth and falsehood—between light and darkness—in the outer field of society; nor will the result of such a contest in favour of what is right and good be at all the more unlikely, that the families of the land have been raised by the helping hand of the state to a higher platform than before, whether as respects their health, or their physical comfort, or their economic condition, or, last of all, their place in the scale of intelligence and learning.

"Religion would, under such a system, be the immediate product, not of legislation, but of the Christian and philanthropic zeal which obtained throughout society at large. But it is well when what legislation does for the fulfilment of its object tends not to the impediment, but rather we apprehend, to the furtherance of those greater and higher objects which are in the contemplation of those whose desires are chiefly set on the immortal well-being of man.

"On the basis of these general views, I have two remarks to offer regarding the Government scheme of education.

"1. I should not require a certificate of satisfaction with the religious progress of the scholars from the managers of the schools, in order to their receiving the Government aid. Such a certificate from Unitarians or Catholics implies the direct sanction or countenance by Government to their respective creeds, and the responsibility, not of allowing, but more than this, of requiring that these shall be taught to the children who attend. A bare allowance is but a general toleration; but a requirement involves in it all the mischief, and, I would add, the guilt of an indiscriminate endowment for truth and error.

"2. I would suffer parents or natural guardians to select what parts of the education they wanted for their children. I would not force arithmetic upon them, if all they wanted was reading and writing; and as little would I force the catechism, or any part of religious instruction that was given in the school, if all they wanted was a secular education. That the managers in the Church of England schools shall have the power to impose their catechism upon the children of Dissenters, and, still more, to compel their attendance on church, I regard as amongst the worst parts of the scheme.

"The above observations, it will be seen, meet any questions which might be put in regard to the applicability of the scheme to Scotland, or in regard to the use of the Douay version in Roman Catholic schools.

"I cannot conclude without expressing my despair of any great or general good being effected in the way of Christianising our population, but through the medium of a Government themselves Christian, and endowing the true religion, which I hold to be their imperative duty, not because it is the religion of the many, but because it is true.

"The scheme on which I have now ventured to offer these few observations, I should like to be adopted, not because it is absolutely the best, but only the best in existing circumstances.

"The endowment of the Catholic religion by the State I should deprecate, as being ruinous to the country in all its interests. Still, I do not look for the general Christianity of the people but through the medium of the Christianity of their rulers. This is a lesson taught historically in Scripture, by what we read there of the influence which the personal character of the Jewish monarchs held on the moral and religious state of their subjects—it is taught experimentally by the impotence, now fully established, of the voluntary principle—and, last, and most decisive of all, it is taught prophetically in the book of Revelation, when told that then will the kingdoms of the earth (*Basileiai*, or governing powers) become the kingdoms of our Lord Jesus Christ; or the Governments of the earth become Christian governments. "THOMAS CHALMERS."

THE EDUCATION

OF

THE PEOPLE.

THE EDUCATION

OF

THE PEOPLE.

INTRODUCTION.

OBJECT AND DIVISION OF THE WORK.

In consequence of the law of 28th June 1833, which so happily organised primary instruction, and the earnestness with which it has been carried into effect, every *commune* (parish) of France is now in possession of a public school; and in most of the *departments* (counties) there are normal seminaries, at which teachers may be trained: this, at least, is the intention of the Act, and what the Executive has endeavoured by every effort to realise. If districts are still to be found without schools, the fault is neither in the law, nor with the central Administration, but simply in the carelessness of the Inhabitants, and neglect by the Local Authorities. In former times, the existence of a school with a tolerable organisation was entitled to be considered a fortunate accident; but the absence of such an institution, in the smallest village, is now an exception as rare as inexcusable.

It is not enough, however, that we have schools everywhere: now that they exist, we must endeavour to make them what they ought to be, in consideration of the object they propose

to fulfil—not, good, merely in some special sense, but in regard of what is demanded of them by Humanity and our Country.

The most effective mode of insuring the required excellence, is doubtless to place at the head of every seminary, instructed and well-trained masters—men endowed with adequate theoretical and practical knowledge, and who have received at the normal schools an initiation into the grave functions intrusted them by the State. But the efforts required to improve our educational institutions comprehend more than this provision, in itself so essential. Those excellent dispositions, and that zeal in their profession, which well-trained young men carry with them from the normal schools, must be carefully sustained. The instruction they have received, and the enthusiasm with which they devote themselves to their duties, are in danger of being weakened and diminished, during a continued strife with the realities of a life full of pains and privations; and means must therefore be provided, by which the knowledge at first acquired may be preserved and increased, and their original earnestness secured against decay. To effect an object so important, public assemblies or convocations of teachers have been established in some counties; honorary medals have been distributed annually; and a system of positive inspection instituted, fitted to stimulate the teacher, by the hope of public encomium, or the fear of expressed disapprobation. Contrivances of this kind, however, even when judiciously employed, will not be effectual, so long as we leave unameliorated the condition of these functionaries, and do not attempt to render it as easy and honourable as it can be made: and the improvement of our schools is thus so dependant on the elevation of the position of the instructor, that it is impossible to discourse on the one subject without examining into the other also. It is my desire, therefore, to ask attention to both classes of considerations; but I shall restrict myself to the discussion of arrangements that seem *practicable*, and can be connected with plans already in action, and with the spirit of the law by which our popular instruction has been organised.

Connected with the term *popular instruction*, there is an ambiguity I must here remove; the ambiguity, viz. which induces the frequent confounding of *primary instruction in gen-*

eral with that *entire instruction* required by the working classes of society—the classes which cultivate the soil and defend it, and whose energies are employed in the service of the useful arts. In France, these classes constitute thirty millions—labourers, artisans, tradesmen, and soldiers; and on their education really depends the destinies of the State and the prosperity of the Empire. Now it is not so much with primary instruction in itself, that I am desirous at present to be concerned, as with the instruction that ought to be placed within reach of the children of the *people*—of the inhabitants of our agricultural districts, and of the artisans of our towns—themselves destined for the culture of our fields and the pursuit of ordinary trades. I indeed exclude from my plan all special schools, and solicit attention only to the subject of such *popular primary schools*. Speaking of instruction in general, we would class it into three divisions—*primary* instruction, *secondary* instruction, and the *higher* instruction; degrees which are regarded as successive, and which, taken together, form an entire scheme of education. But this division, founded solely upon the objects of instruction, as determined by the different *ages* of the pupils, quite disregards the *wants of the different classes of society*. It is clear, nevertheless, that primary schools, like those attached to our colleges, and which are attended only by young persons preparing for higher studies, ought to have a character wholly different from that of primary schools destined for the working and numerous classes. The primary school, in the first instance, is merely the first step towards a literary and scientific education; but in the latter case, it should aim at giving an education comparatively complete, and which must suffice for the child's entire life. *Popular primary schools* are thus eminently distinguished from those organised for the tuition of children who shall pass from them to the secondary schools: in the one case, the object is limited and special, and the result incomplete; but in the other, the instruction afforded must, although elementary, be also sufficient and complete—adequate to every want of those to whom it is addressed.

This distinction between primary schools that are only preparatory, and schools which, in respect of their pupils, are final and complete, is one of great importance; and it is never lost sight of without hazarding very unfortunate consequences. The difference between the two kinds of seminaries is so marked, so essential, and so wide, that it would not be

easy to believe they had ever been confounded; but manifold facts evince that such confusion not only exists, but is extremely common, to the great detriment of the public education. It would divert me from my object, were I to show, in illustration, how vicious those primary schools annexed to colleges, or which are mere introductions to higher ones, necessarily become, when they attempt to do such things as teach systems of measurement, or the elements of the history of France, to children of eight or ten years of age: I shall therefore be satisfied with pointing out, on the other hand, how far short our *popular primary* schools come of their true objects, when they are reduced to the place of mere preparatory schools.

Our Inspectors have often had occasion to make the singular remark, that in general the primary schools are not so efficient in small towns where the communal colleges are, as in others where they are not; and that in the districts where higher schools have been instituted, the elementary ones are usually of an inferior character. The inferiority almost always arises from this—that in towns with communal colleges, the primary school is regarded as a mere nursery for these establishments; and that in communes where the higher schools have been placed, the elementary one has come to be regarded as solely destined to prepare children to enter them. Now this mode of considering them rests on the supposition of what neither is, nor can ever be, viz. that the pupils of the primary schools will one day be all admitted to the college, and that the young persons in the elementary school will afterwards attend the higher one. Instruction fashioned on these notions, is therefore turned from its right direction, and does not fulfil the intention of the Legislature. In enacting the law which established primary instruction, it was manifestly and above all things in view of the Government, to satisfy the wants of the working classes, and to place within their reach an amount of instruction, limited, indeed, but, according to its kind, sufficient and complete. In an elementary class, destined to prepare children for a superior instruction, the system of teaching should be at once more profound and less comprehensive than what is fitted for an ordinary elementary school. It should be more profound, inasmuch as it ought to insist more on the *elements*, establish them on a wider basis, and inculcate them with greater care. It will be less compre-

hensive, in so far as it should not rise above these elements; that it ought to exclude all kinds of realities, such as geography, history, and conceptions regarding natural history; that it should confine itself to reading, writing, orthography, verbal calculation, sacred history, grammatical analysis, and exercises of the judgment and the memory. The primary school of a village, or that school in a town which is destined for the children of artisans, has a destination widely different. It, on the contrary, should suffice for the intellectual wants of the inhabitants of the country, and afford to the future artisan the instruction necessary for him as a man and a citizen. Now it is of this class of seminaries that I desire at present solely to treat. I am solicitous to explain what they ought to be, so that they fulfil their aims, and how we may improve the position of the teachers who have charge of them. I shall show that popular instruction is not good, unless it be complete; and I shall attempt to describe in what manner it may be so rendered. I shall intimate what we ought to do on behalf of Teachers—for the sake of the mission intrusted to them. I shall establish, on the one side, that the primary school is really destined to form the character of the mass of the nation; and that the primary instructors have not the mere charge of teaching the first elements of knowledge: but that with our Pastors they are emphatically the Educators of those classes of society on whose happiness depends the public tranquillity—the strength and riches of nations.

The work I now offer is divided into three parts. In the first, I shall evolve the principle and aim of education in general: in the second, I shall treat of primary popular schools, as above defined; of their objects, and the mode of improving them; and, in the third part, I shall request attention to the state of the Instructors of the people, to the means of ameliorating their position, and of inducing them to assist, as they can powerfully, towards that end.

THE EDUCATION OF THE PEOPLE.

PART FIRST.

THE PRINCIPLE AND OBJECT OF EDUCATION IN GENERAL.

CHAPTER I.

EDUCATION IN GENERAL, AND ITS RELATIONS WITH INSTRUCTION.

It is not my intention to attempt in this Part, a Treatise on Education; which indeed would be a work of long stretch, demanding a very great expenditure of talent, time, and care. I desire merely to unfold the true principles of all education, and to show how they might and should be applied in the organisation of popular schools.

Is it necessary once more to explain what Education is, in what sense it comprehends Instruction, and in what other it is distinct from it? Man is susceptible of Education, in so far as he is endowed with reason, and indefinitely perfectible. The greater part of the animals, limited to instinct, are already all that they can be; by developing them physically, we enable them to execute all the functions of which they are capable, and thus to fulfil their destiny. Every new generation of any of these races is found in the same position as those which preceded it, and can produce nothing higher than they. A very few species, indeed, give a kind of education to their young, and instruct them by their example rather than by direct methods; but the offspring knows nothing of progress, and does not advance a step beyond the condition and practices of its parents. Some others are capable of being ameliorated physically, and of being taught to do certain acts unknown to them

previously; but this change in their state adds nothing to their happiness—rather turning them, on the contrary, from the usages of their proper nature, which it in no sense serves to develop: it is to Man that they owe all such changes—Man, their superior, who plans and realises them by contrivances, and often by violence. It is altogether otherwise with the education of Man by Man. Though nobly endowed by Nature, the Human Race attains its greatness only through experience of life; and owes its development to society. It alone has a history and traditions; it alone is susceptible of a progressive Education. Its experience is added to experience; and its traditions, in the course of transmission, become enriched with new ones. Development is the result of social life; and Progress, the condition of the well-being of society. The generation which is rising, profits by the experience of the one which produced it; and, in the act of imitating it, improves on all that it uses. The hundredth and first generation is the depository of whatever was felt, thought, and suffered by the hundred generations preceding it: in this manner does the education of the human Race proceed, under the direction of Providence; and in this sense the history of Education is the history of our Race itself.

"That which would be most useful to Humanity at any moment of its duration," says a German philosopher, M. Herbart, "would be, an exposition in view of the generation then growing up, or a *resume*, of whatever had been previously felt, attempted, and thought;" and he considers this the principle on which the education of youth should be conducted. The function of the teacher, according to Herbart, consists in interpreting and transmitting the experiences of humanity; so that he would understand by "teacher" the whole influences employed in teaching; including all learned bodies, authors, academies, and churches; for such indeed is their common task. But the education of new generations is not effected solely by an interpretation and transmission of the traditions and experience of the past: it is the result of the operation of the collective circumstances under whose empire the new Race is born and developed. The education of each individual depends besides on circumstances that are personal to him; and that of the different classes of society is limited and determined by their position and especial wants. But we are not concerned at present with that education which necessity imposes on us, nor that which has reference to our entire life;

we speak merely of what is commonly understood by this word: viz. of the education which advanced manhood gives to childhood and youth, by words, by example, by methodical exercises: in a word, of the art of training up children, and directing the young, in their development, and with regard to their social destination. The Dictionary of the French Academy, ever faithful to usage, says, in defining the term, that it is the act of bringing up and forming a child or a young man —developing its faculties, physical, intellectual, moral. "A healthy mind within a healthy body"—that is the grand good which education, under whatever form, ought, with all its means, to strive to produce for mankind. The maxim is a very old one; and it is needful only to define it better, and to apply it to all descriptions of schools. In this sense, *education* comprehends *instruction*, as the end supposes the means. The two indeed, are not sufficiently distinct to enable us to conceive of the one apart from the other: there can be no education without instruction: and instruction—especially that of infancy—has no value, except, at the same time, it act as education. Considered rationally, these two expressions are almost synonimous; and contain two distinct but co-ordinate conceptions, only when each is understood specially, and both regarded as subordinate to *education* in its general and complete significance.

When one undertakes to prepare a traveller destined to explore remote countries, he does not leave off so soon as his pupil's instruction is completed in the language and manners of the people he is to visit, and in the means of ascertaining his position alike on land and sea: on the contrary, he endeavours to endow him, at the same time, with experience in supporting fatigue and privation, in braving variations of temperature, or the inclemency of the heavens, and in defending himself against inhospitable races;—for the entire of the knowledge of these exercises and habits is needful to the education of the traveller. Man is really such a traveller, and his education should consist of similar elements.

Education in general aims to render its pupils, whatever their social position, men and citizens—to prepare them to become such by every attainable means. These means may be arranged under two heads—*instruction*, and *education* in a narrower sense, or *training*. Under this latter may be ranged the example and exercises, the advice and reprimands, the punishments and rewards, by which we strive to instil into chil-

dren moral habits and practical aptitudes: whilst by Instruction, we express more especially the lessons and intellectual efforts by which we seek to form their intellect and judgment, to acquaint them with determinate knowledge, and enable them to execute with a certain facility, arts that demand labour and learning. It is manifest that the two methods constantly commingle, and cannot exist apart. Education, is practical instruction, and Instruction, is a theoretical education.

Education, in its wider significance, employs general instruction as a means; taken in a more limited sense, it supposes a determinate or limited instruction; and the latter requires the action of good habits, in order that it become possible. For example, moral education cannot be accomplished without instruction; and moral instruction can be given only to a well trained mind. It depends on the end proposed to be accomplished, whether instruction is the prime essential, and training only an aid; or whether the latter should predominate, as in a case where habits require to be formed, and the pupil's development controlled; but though Instruction in this case is only an auxiliary, they are still never disunited. The error to which we are most generally liable, consists in not sufficiently supporting instruction by training, or in not resting our system of training on a sufficient basis of instruction: the one has sometimes undue preference, and sometimes the other; they are not associated according to the right proportions. Instruction is the light of action; and Education or Training supplies its force.

Education, in its widest signification, ought to be the object of all the schools for childhood and adolescence; even as his own perfecting, is the end of all the life of a sage, and the perfecting of his species that of the labours of the philosopher. Education, taken in its more determinate sense, or *training*, ought to be the essential aim of all schools for infancy: in the primary schools, it, and instruction should go hand in hand, finding in each other, mutual aid; in the secondary schools, instruction will predominate; and in higher seminaries it ought to be the chief, if not the sole object: but, in all such labours, the end proposed should be the Education of the pupils in its higher meaning,—the complete development of their rational nature; and, with respect to this great end, Instruction, properly so called, is never more than a means.

It is of this general Education, that I now proceed to investigate the sovereign or ruling principle.

CHAPTER II.

THE GOVERNING PRINCIPLE OF ALL EDUCATION.

THERE is a *general* art and science of teaching, precisely as there is a *general* morality; and just as we possess a morality applicable to all conditions of society, there are principles and rules whose authority ought to be acknowledged in all descriptions of schools, and which ought to direct and control all procedures and particular methods. But it is precisely of these rules of supreme and universal authority that people are the most ignorant, and of which they take least heed.

Moralists invariably endeavour to refer all their special precepts to some one supreme principle, from which all others derive their authority and significance: we may inquire whether, in the same manner, the processes of education can be subordinated to a similar principle, which we would term the Pedagogic Idea. Now an idea of the sort unquestionably exists, however obscurely, in the minds of all persons engaged in the work of education and instruction, and is applied by them, with more or less of consistency and steadiness; so that the whole nature and value of their labours must depend on the justice and comprehensiveness of their principle, and on the firmness with which they maintain and apply it. Among the Spartans, for instance, the aim of Education was understood to be the formation of their children to be citizens, capable of sacrificing every thing in support of their internal institutions, and to secure freedom from all foreign yoke. Now, it will appear very readily how thoroughly this regulating conception affected the whole of the teacher's art: truth or falsehood, nobility or meanness, received their significance from it, and in this form were instilled by all his methods and discipline. Sparta owed to the rigid observance of it the safety of her constitution, and all the greatness of her republic; and history traces to the same root, how much its citizens fell short of what they should have been, if judged by accurate morality, and as Men.

Education will be good precisely in so far as this sovereign idea is true and comprehensive, provided it be applied with

steadfastness and discernment; it will be bad, should the principle be vicious or incomplete. In this latter case, the best qualities of Teachers, which enable them to apply their principle faithfully, will in truth be a misfortune to the pupils; nay, it would be better that children were not educated on any system, or in obedience to any principle severely followed, than in accordance with some false or narrow object, by a master gifted with the requisite force of character and aptitude for his work.

To investigate and define the Idea, which should act as a supreme conscience in the minds of all parents and teachers, is the general problem of Pedagogic Science—the chief object of the philosophy of education. This philosophy has hitherto been greatly neglected in France; although no department of these higher inquiries is more important or more full of interest.

CHAPTER III.

CHARACTERISTICS OF THE TRUE PRINCIPLE OF EDUCATION.

In the first place, we shall inquire what characteristics are inseparable from the principle sought for. So soon as we have comprehended what it ought to be, and what it cannot be, it will be easy to see whether such a principle is *possible*, and also whether it be *practicable*. And, as it is much better to have no such principle than to be led astray by a bad one—to refuse the dignity of a controlling maxim to every rule, than to bestow it on a false and incomplete one; I shall first explain what the true principle *cannot be*.

It must be at once manifest that the sovereign principle of education ought not to be founded on considerations of mere present utility: assuredly it should keep them in view, and satisfy them, but it must not be limited by them. No good education will ever lose sight of the future; nay, on its practical and real relations with the future, the greater part of its importance depends. There are indeed both teachers and parents, who see in their pupils, *children* only, and not future *men*; and who restrict their solicitude to the demands of the moment, without anxiety regarding the future, notwithstanding it is so near. Maxims altogether false spring out of this

incomplete conception of the function of education; as, for example, that we must not disturb the happiness of childhood, or give it uneasiness; and that instruction should be converted into a game. Now the child should indeed be always treated as a child, but as a child about to become a man. As long as possible, the age of innocence and gladness should be allowed to endure—the infantine ignorance of the world, its difficulties and perils; but it is a serious error to forget that it cannot last always. Children ought to be prepared, therefore, to undergo the transition from childhood to adolescence, and that still more perilous one from adolescence to youth. They must be warned beforehand; armed with knowledge, strength, and courage, lest they should be plunged, by one sudden and unforeseen step, into the midst of a world wholly new to them, and filled with unknown dangers. And herein, lies the great superiority of public over domestic education, and its compensation for all the advantages of the latter: the public school is at once a school for the world and society, where many of the passions that agitate life are already experienced and unfolded.

Let us indeed respect the *happiness* of childhood, and shield it with all justifiable care from being rudely disturbed; but be it never forgotten, that this state must have an end; that for all children, a life of trial and hazard must speedily commence; that enjoyment is not the loftiest destination of man upon the earth—there being one far higher, for which the child ought to be prepared. We need not shrink therefore from employing our pupils, though it gives them pain, if otherwise it should be necessary; for thus they may be spared deeper griefs, or rendered able to support them. Instruction should in all respects be rendered easy and attractive; but it can never be considered an amusement; it is a grave and serious occupation, though in no wise devoid of interest.

Let us respect, above all things, the *innocence* of infancy; avoiding, with a religious solicitude, aught that can prematurely awaken sentiments and ideas which should be silent as long as possible; let us drive back, as far as we can, the period when the passions are loosened; but there are passions that belong to every age, and these we cannot extinguish, though we may watch, direct, and discipline them. Education does not consist in rooting out the natural sentiments, that their wanderings may be prevented; it exerts its beneficent power in guid-

ing and ennobling them, and in reducing them within cc
so that our nature may be not deprived of the vigour in
in their rational and legitimate energies.

But, on the other hand, what shall we say of those p
and teachers who—assuredly far enough from erring as
—are guided, while pretending to educate children, o
maxims of open and unblushing selfishness, who are thi
only of their own ease and comfort, and restrict their
ety to the procuring of quietness, order, and obedien
the moment? There still are persons whose entire ped
art is exhausted in procuring an unbroken silence in
schools, and others who applaud that order, with no reg
the means taken to produce it—the immense sacrifices at
cost it is obtained, or the fact that the system they a
has no relation with what lies beyond the inclosure
school, or the time at which the pupil's bondage shall
It is indeed a strange conception of the duties of an instr
Order, silence, obedience, are unquestionably conditions
out which no teaching can succeed; but these conditio
the *means*—not the *end* of education; and it is known b
that children too severely treated, very generally avenge
selves, when unchecked by the eye of their tyrant, on ac
of this forced obedience—this submission, which has n
moral in it, because it is involuntary. The selfishness
thus reduces the art of teaching to the mere maintainin
passive and absolute obedience, destroys in the pupil all
taneity and moral energy, and, instead, sows in his hea
seeds of disaffection and future revolt.

The worst principle of education is the one now descr
the next is its opposite, founded only on the mome
wants of the young, and with no regard to their after
tions. The general rule we seek for, ought thus, in th
place, to be untainted by any interested view, or wh
might infuse into the child's mind the suspicion that it
our own convenience, and not for his benefit, that he i
jected to discipline; the duties we exact of him must
their sanction in some principle that at once is nobl
easily discerned to be so. It is equally clear, in the s
place, that our maxim must not be founded on the
condition of the child, but have relation to the wh

career. It must be comprehensive enough to take
e entire of his education, from the cradle to the pe-
f the full development of his reason: it must pass with
ven beyond this epoch of emancipation, and guide the
he shall himself make to complete and carry on his
tion throughout his whole life.

e most general conception of a rule, characterised as we
described, is sufficient to evince that there should be
g special or partial in it—that it ought to apply to pu-
f all conditions, and to all parts of education. Special
ls, indeed, must exist, inasmuch as all education should
in view the destination of the scholars; but wherever a
l is organised with exclusive regard to some particular
ve may be certain that it is not a perfect one. Without
, a different kind of instruction must be given to the
cultivator of the soil than to the future artisan, the
artist, soldier, or sailor; but it must not be forgotten
ll these are summoned to become citizens of the same
and, higher still, that they must become Men—members
ity more extensive, a city embracing all conditions and
tes, and which unites heaven to earth. Our pupils are
ed to become Frenchmen, and citizens, as well as labour-
tisans, soldiers, artists, and men of business; and also
-men of worth—complete men—as well as Frenchmen
itizens. The true directing principle should thus be
or to every special aim: it is that principle, indeed,
alone can render any aim legitimate, and its approval
nction are necessary on behalf also of the means taken to
it.

similar reasons, this sovereign maxim should be superior
ry separate faculty or special disposition of human na-
it must take cognisance of the whole man—the man
al, the man moral—rightly subordinating the wants of
mer to those of the latter. All those fundamental and
l dispositions, which, taken together, constitute our
able nature, or the true nature of man, ought to be har-
usly developed; nor should any sentiment, however noble,
tivated at the expense of others.

true principle of education must thus be UNIVERSAL,
ive of private interests or special ends; it must subserve
legitimate interest and reasonable ambition, embrace all

the sentiments, all the dispositions, and be applicable to states and classes of society—and to all descriptions of sch and methods of instruction.

Before reducing this maxim to a definite expression, it be right to examine the different principles which have l proposed. The examination will show that all possible p ciples, in so far as they are reasonable, are contained wi the true and universal one.

CHAPTER IV.

REVIEW OF VARIOUS PRINCIPLES OF EDUCATION.

A PRINCIPLE of education is the most simple expression of object proposed by those cares which are bestowed on fancy and youth; it rules and gives a unity to the various which concur in our attempting to form the growing m Each act, each special operation, may have an actual and cial aim; but that aim must ever be subordinated to a ger and chief desire, of which the principle now sought for sh be a precise definition, or complete and exact formula.

The question, what principle ought to predominate anc received as our sovereign guide in the work of educatio equivalent to this:—*What is the final aim, the grand amb of education?* This aim is general, not in the mere s that we ought to pursue it, at the same time that we pu other special aims, but because all others are subordinate t and are not legitimate except when they do not move cont to it.

The general aim of education is simply a statement of great destination for which children ought to be prepa and that destination is indicated by the nature of Man his noblest wants and loftiest faculties. The question gaging us, therefore, supposes the solution of the following *What is the high destination of man on the earth?* And cannot be resolved without a profound study of our hu and rational nature. The principle, therefore, which as to the dignity of the sovereign maxim of education, necessa takes cognisance of man in his entireness, and cannot disre

any of his fundamental dispositions or real requirements. Taken for a guide, it will not constrain us to sacrifice aught that is truly human; and while arranging our fundamental dispositions according to a scale, it will yet find for each its suitable place.

With the characteristic now hinted at in our minds, it will be easy to appreciate the different principles that have been proposed, and whose complete history would be that of pedagogic philosophy. We will pass under rapid review the more remarkable.

I. The Ancients in general, when they instituted a system of public education, thought chiefly of *forming devoted citizens*, —they sacrificed Humanity to the State. PLATO himself knew no other philosophy; education, according to him, having no end but to form perfect citizens, capable of governing justly, and obeying with devotion. The Spartans practised this system in all its rigour; and the immorality of the means they employed suffices to judge and condemn it, and, along with it, the political system it was needed to support. All education, indeed, should be national and social; or, what is the same thing, an aid and support of the nation and society, to which the pupils belong: but this rule supposes that the national interest is not contrary to justice and humanity; and an education wholly national and political is not morally good, or legitimate in the eye of humanity, unless society is founded on justice, humanity, and an equality of rights and duties. Happily, since the times of J. J. Rousseau, we have not been obliged in France to choose between forming a Man or a Citizen; and we shall see, as we proceed, how public education may, in our case, be at once *French* and *Manly:* but it follows, from the above, that Politics cannot be admitted as the foundation of our supreme principle; their claims are lower, and, though they have a right to be heard, it is only on condition that they demand nothing unjustifiable by a strict morality. The political or social principle cannot be erected into the principle of education, unless in so far as it is identical with all rational principles, and in this case its authority arises not from its being political, but because the State is organised conformably to reason and morality.

II. The *principle of felicity* (the *maxima felicitas*), so much

insisted on at the close of last century and the first quarter of this one, is not better fitted to serve as the sovereign rule in the art of teaching—at least it can do so only in so far as it identifies the greatest good with a life conformed to right reason and high morality. It would be absurd to say that the end of education is not the production of the greatest attainable good to mankind; but the idea of the sovereign good, embracing all man's destiny, and to the realising of which we devote all our efforts, is not the good signified by the "felicity" we are now considering. Happiness flowing from the satisfaction of the noblest desires and requirements of our human nature, is not that external happiness which is the issue of mere success. The former depends on ourselves; and to attain, or at least to approach it, it is enough to labour sincerely to deserve it; and it is to make us worthy of it that education should chiefly toil: the latter, on the contrary, flows from prudence, ability, and a concurrence of circumstances, depending on us, only in part. Education ought not to neglect this latter felicity; on the contrary, it should put us in possession of powers to obtain our legitimate share of the goods of this world, and to profit honourably by the chances thrown in our way by fortune; and thus a good education is necessarily a means towards happiness and external prosperity: but this is far from being its immediate end. It should enable us rather to rise above the favours of fortune, if they are withheld; and bestow a power to sacrifice them, when necessary, to true felicity.

The idea of *true* felicity, indeed, is useless as a principle of education, because of this—we require to determine wherein itself consists; it cannot therefore be a sovereign or ultimate rule in pedagogy any more than in morals. In morals too, it is rightly rejected as an ultimate or supreme guide, because, if our activity were chiefly inspired by that end, our actions would lose their moral character,—being performed not because they were good, but because they were useful. It is by no means intended to imply that morality forbids the search after happiness—that it does not command us even, to provide for our well-being in every legitimate manner; or, farther still, that it does not show us the surest road to it; but, assuredly, it considers the mere attainment of felicity as a subordinate end. Education, in like manner, ought to have in view the greatest amount of happiness—the greatest possible degree of

prosperity—but it should not be inspired by this idea as its supreme rule. The destination of man not being to live as happily and to enjoy himself as much as possible; and pedagogy being simply the art of preparing man to fulfil his destiny; it cannot be—solely or even chiefly—the mere science of happiness. And since the idea of felicity cannot be determined or defined by itself, it cannot, on that account, furnish any rule fixed and certain in itself: it is a *pharos*, whose light shifts every instant—a compass, without fixed and permanent poles. That which leads to happiness in some circumstances, points away from it in others: there are rules for the attainment of felicity, but they flow from others on which they depend. I need not speak of a material prosperity the result of industry; for who shall say that it must suffice for happiness? Let it be sought for by labour, and let the pupil be prepared for that labour by special instruction; but assuredly that is not the end of education, even for those who are mainly destined for a life so occupied. "Man," says Scripture, "does not live by bread alone,"—words which proclaim the true nature of humanity: they carry the condemnation of every system purely industrial —of materialism thrust into the room of education.

Not only is the search after happiness incapable of serving as the rule we seek; but happiness itself becomes unattainable, in exact proportion as we elevate it into the supreme and direct end of action. To propose it as an exclusive and sovereign desire, is exactly the means never to obtain it; it may indeed be said, that he who occupies himself less with the desire to become happy than with the care rightly to perform his duty, has a greater chance of happiness, and, generally speaking, of prosperity, than he who thinks of nothing but obtaining enjoyment and making his fortune. Happiness is connected with the sentiments; and we must purify our sentiments, to ennoble our ideas of happiness. These ideas are very variable and very diverse: they require to be governed and rectified; and they are modified, and increase in purity, exactly as we purify our ideas of morality. Far then from being able to guide us through life, and therefore to control education, they are themselves subject to a rule of a superior order, tending to another end, but conducting to that one also.

III. Juvenal seems to have written his tenth satire to show how deranged is an education founded on the principle of

prosperity. According to this poet, we must leave to vidence the care of guiding our destinies, and only im from the goodness of heaven a mind strong against the fe death or the strokes of fate, free from the yoke of the pas and placing its happiness in virtue:

"Orandum est ut sit mens sana in corpore sano."

This, according to Juvenal, is true felicity, and it is in placi in a condition to obtain *this form of it*, that, in the vie Locke, education should consist. The maxim has the a tage of distinguishing between physical and moral educa but the question recurs, what is the true health of the minc how to be attained? "The essential," according to Lock to give the mind good impressions, so that, on every occasi be disposed to do nothing inconsistent with the dignit excellence of a reasonable creature." It is evident Mr. I has reference only to moral education, properly so called, is far from being the education of the entire man: and, be he thought chiefly of forming gentlemen, and of preparing for the polished society of the aristocracy, just as Plutarc in view only men who are free and in a fortunate condit

Should we, then, according to Locke, bring up the child *for the society of which one day he will form a part, and fi to play agreeably his part on that theatre?* Should we cate him in superstitious respect for social conventions— devoted slave of established forms? Or, with Rousseau i *Emile*, withdrawing from all that concerns actual society passing backwards along the course of ages towards a prin simplicity, must we rear our pupils as if they were not des to become one day active citizens—steadfast members o established order? These opposing methods are equall worthy and defective. The first, or the *Chinese* system, contrary to the rights of the individual as it is to the int of that very society which it tends to preserve motio Rigorously applied, and followed out with success, it v petrify or freeze society; it would perpetuate existing and render progress impossible. True cultivation involve gress and movement; while absolute stability produces a dition of stagnation: and social stagnation is death, or a re into barbarism. The second system, on the other hand, sulting only what the author of the *Emile* falsely called *na* or pretending to be founded solely on our independent re

has no regard to the existing fact of society, and would, if successful, end in forming strange and unfortunate beings, with no place in the world—like the *Ingenu* of Voltaire in the midst of Paris—or headlong revolutionists. An education wholly conventional, (says a German philosopher,) tends to preserve the evils of the present; and to form men according to nature, is but to re-open for them anew the evils of the past. The wisest education, therefore, at once in respect of actual wants, and a conformity with the rational nature of man —would teach the young to respect the established order, to consort with it, and follow it, and dispose them to welcome all real progress, and to contribute towards it—each man labouring in his sphere.

IV. The *attainment of the highest possible morality* has often been proposed as the supreme end of education. It is indeed a sublime end, towards which we should strive at every hazard: but it is neither the sole nor the general end, inasmuch as there are others which education ought to propose. Nothing offensive to morality can really be useful: the moral law, therefore, ought to have the absolute right of *veto* in the pedagogic work; but the development of the moral constitution is not the whole of education. Pedagogy is not morality, and has not, like it, one simple and solitary aim; although it should take no step without first consulting morality. A perfectly honest man is not yet a complete man; for without reference to the intelligence and knowledge which are necessary to enlighten the conscience, and which presuppose no mean amount of instruction, man is possessed of dispositions and precious sentiments that ought to be cultivated for their own sakes, as well as because of their services to morality.

Among these sentiments, we especially distinguish Religion, whose culture is one of the higher duties of education; but even it does not comprehend them all. It is undoubted that a man truly religious, whose piety is rooted in his intellect and heart, is capable at once of the loftiest thoughts and the noblest actions; and, thus understood, a religious education supposes a moral education, and a certain development of intelligence; nay, all that is truly noble and beautiful in the nature of man comes within the domain of the religious sentiments, which are the expression of whatever is most elevated in humanity. To assure the empire to Religion, is to favour

the development of the love of the true, the good, and the just, of the love of the beautiful and the sublime; and these essential sentiments are nourished by Religion, whilst, in their turn, they invariably feed and purify it. But to fit them for this highest function, they must be developed by themselves, and in entire independence; even although they are incessantly employed to nourish within Man, a sense of his origin and lofty destination. Education ought not to be exclusively religious; it should be at once religious, moral, and intellectual. It should be religious, that it may be more assuredly moral; moral, to be correctly religious; and intellectual, for the sake alike of religion and morality. It seems then that not one of the principles founded on an isolated fundamental disposition, can be a sovereign principle, or the general rule of education, not only because no single one comprehends and sovereignly commands the others; but, especially, because each requires the aid and concurrence of all, towards its own complete development.

The ancient Greeks united with the culture of the just, that of the beautiful; and indeed education is incomplete, if it is not *æsthetic*, as well as intellectual, moral, and religious. IT SHOULD BE ALL, AT ONCE; inasmuch as man's nature is a compact and harmonious UNITY: to become what it ought to be, the development of each disposition requires that of the rest; none of our dispositions can dispense with aid from the concourse of those around it; and among all, there is not subordination but co-ordination. If one is more important than another, in reference to its own object, they are all of equal moment in regard of the vitality of the nature of Man, and his ultimate destination.

No one of the fundamental dispositions of the mind, therefore, can furnish a sovereign principle, whereby to complete and control the art of teaching, because the development of one of these by itself is not the supreme end of education. An education exclusively religious, moral, or æsthetic, or intellectual, would be an incomplete education—false to its end.

A general education ought to develop with equal care all the dispositions and all the faculties, whose assemblage composes the superior or rational nature of man. We shall now establish and define that true principle; and we shall show how it may and ought to be applied to children in all conditions of society,—how it may preside over all descriptions of schools, and all schemes of special instruction.

CHAPTER V.

THE TRUE PRINCIPLE AND GENERAL END OF EDUCATION.

According to a fine expression of Kant's, there is in every man, a divinity, the ideal of a perfect man, conforming to the type according to which God fashioned him; just as in a block of Parian marble, an image of a Hercules or of an Apollo would be found, if a divine artist had traced there, by means of the natural veins of the stone, the contours and forms of the future statue. This statue it is the aim of education to free from the rubbish that conceals it—it is the object of our entire life to evolve its form; this inherent ideal of divinity, it is the duty of education to reveal to our consciousness; and to enable us to realise it, by aiding the development of all those germs and dispositions placed within us by God, when he made man according to his own image, dispositions which constitute our rational nature—the true nature of the human race. Education, I say, ought to prepare for the realisation of this ideal, and aid the development of these divine germs. The entire of man's life should be consecrated to this work, which is the true destination of man on the earth; and even as youth is the spring-time of life, the school should be our apprenticeship; and education, taken in its true significance, ought to dispose and prepare us to fulfil our destiny. Considering the few years it embraces, Education alone cannot lead man to the perfection of which he is capable; all one's life would fail to do that; it can only dispose us to seek for it—enable us to labour of our own accord towards that end; and if it does this, it accomplishes the supreme duty of education—that universal and necessary aim, with which no special object can entitle us to dispense. In so far as this high object is the indefinite perfection of the species by the agency of individuals, or the ideal perfecting of mankind, Education begins with life, and lasts during the whole of it; but as what we usually call education comprehends only the earlier years of life, it cannot be more than preparatory, though these years are, in every respects, incaculably precious, and the preparation is one on which our moral and intellectual destiny in the main depend. It is true

that every man continues his education, and, in some respects, refashions it; but in general we only prolong and modify what we in youth received. In every condition, therefore, and whatever the special destination of the individuals on whom it operates, education has for its end—while fitting them for their destined place, and having due respect for their individuality—to render them capable of more and more developing themselves as men and as citizens, as members at once of our own civil society, and of the divine city which extends its shelter over all people, which embraces all time, and even reaches beyond it. Its ambition is to form a man first, then a citizen, then an artist, a soldier, a labourer, or an artisan. It would lay the foundation of a work to which our entire life—whatever accidents or special destinies may be involved in it—ought to be consecrated to carry on and perfect. It should summon to light every germ of reason, of virtue, of greatness, which concur in constituting our true humanity, and sufficiently develop them to secure their victory over all opposing dispositions; so that, the thorns and necessities of life being inadequate to extinguish them, or give them a false direction, they may, on the contrary, be augmented and fortified by an unintermitting progress.

This harmonious development, this simultaneous and gradual exercise of the dispositions constituting humanity, is the general end of all education; and a special education is only good and legitimate in so far as it respects that higher end. This general education ought indeed to be the basis and condition of all particular education. Its principles are universally applicable, and ought to be universally applied. If because of the diversity of classes and conditions in society, and the corresponding destinations of our pupils, this general education must be diversely applied; it can only be with regard to *quantity* and not to *quality*;—for all conditions, there must be the same kind of education, although offered with a varying intensity, and in relation with special means and exercises. The same education, directed by the same fundamental principles, ought to prepare all the children it trains, to fulfil the duties of men and citizens, to perfect themselves, and develop their minds, according to the sphere and condition in which they are placed; but this education, without changing its aim or object, must be modified in its means and methods by the social destination of each. In no case can the duties of general education

htly sacrificed—whether to the demands of a special des-
n, or to those of society or the state. Our country has
; to all sacrifices, except that of the dignity of man. It is
lawful to degrade a man, or to prevent his development
ı, under pretext of rendering him more fit for such or
social condition, or of better securing public order, and
ıbility of existing institutions.

. farther: that man will be the best artist, citizen, soldier,
ourer, who—all things else being equal—shall have
ɔd the truest knowledge of his value and duties as a Man
Citizen: and happily our constitution recognises the
y of all in the eye of the law—whilst our manners and
ions permit any one to aspire to the loftiest dignity by
ours and desert. Should we be informed that there are
ons so mean and degrading, although necessary in the
condition of humanity, that men of any dignity could
restrained within them, without being infinitely un-

I must reply, that the objection, if well founded,
ıs Society rather than our system of Education.

ɜe indeed are exceptions, which would certainly become
nd more rare in proportion as our principle should be
ıally applied. We seek the realisation of an ideal; but
deal that is no chimera: it is a perfection after which no
ght to cease to aspire, and which we should all endea-
o approach as near as possible. It is by such effort
e insure progress; and one is not called on to renounce
ıuse of the pretext that imperfection is the lot of the
species.

ant to the objection only one thing: it is, that the edu-
we demand for all classes of society, and which would
all, the consciousness of what they ought to be, as men
tizens, and dispose and prepare them to fulfil their
destiny, whatever their social position,—I grant only,
lucation ought to be regulated, in so far as its forms
ıcerned, by the destination peculiar to each. In essen-
ıe education will be the same for all—all being equal
God, and citizens equally free under the law; but their
ion may be different.—I proceed to show how such a
is possible in popular schools. But, in the first place,
inquire of what *parts* that Education is essentially
ed.

CHAPTER VI.

DIVISIONS OF A GENERAL EDUCATION.

ALL special education supposes a general one, and is only good or legitimate through its relations with it: irrespective of the latter, education were only the art of preparing children for such or such a profession, or a certain condition of society. The difficulty of a true system consists in rightly and conveniently applying this general education to all conditions and descriptions of schools. To effect that, it is necessary first to ascertain the elements of which it is made up: and it will be found, that—in full and just proportion—it may be given to all children, and especially to children in popular schools.

The general and necessary aim of all education is, as I have said, the development of the rational nature of man—his faculties and distinctive dispositions; and thus to prepare pupils for working towards their own perfecting amidst the accidents of life, and becoming enabled to fulfil their duties as men and citizens, in the condition in which, according to Providence, they will be placed. Now, *what are these fundamental dispositions of our Nature?*

That loftier nature of man, which we would endeavour to develop, manifests itself through four principal necessities, which suppose as many fundamental dispositions, as many instincts or rational impulses, and give rise to as many modes of thinking and acting. Man thirsts naturally after the GOOD, the TRUE, the BEAUTIFUL, and the INFINITE; whence arise the Moral sentiments, the love of Truth and Knowledge, the feeling of the Beautiful, and the sentiment of Religion; which, as they are developed, become the *Moral Conscience; Knowledge of the System of the Universe; Taste, or Susceptibility in regarding Beauty; and Religion.* In these, by Man's rational nature—that nature which is especially human, which distinguishes its possessor from the animals, and raises him above them; and by suitably nourishing these high dispositions, and inspiring man with the consciousness of what he may and ought to be—education places him in a condition to govern his animal nature, and make it subserve the grand ends

of his existence. To be complete, then, education ought to be at once MORAL, INTELLECTUAL, ÆSTHETIC, and RELIGIOUS; and, since Man is nothing without Society, but, on the contrary, social by his nature, his education ought, at the same time, to be SOCIAL and NATIONAL. Such an education, which, in a more general sense, may be called *Moral*, supposes *Physical* education—the body being the organ of the mind; it supposes likewise *Logical* education, to form the Judgment, which is the condition and instrument of moral and intellectual development. It comprehends, besides, *Instruction* and *Discipline*. As every education supposes an understanding of its object, *Instruction* is its general and essential condition; and *Discipline* is the sum of all the means necessary to render possible both education and instruction.

Physical and logical education, instruction and discipline, being only conditions and means of education, ought to be subordinate to it, and to receive from it their law. Our principle has thus the advantage of comprehending and controlling all that is usually understood as education; while, at the same time, it assigns to all its place, its sphere and aim, harmonises all, and directs every effort and method towards the same end.

Every application of the art of teaching, which has for its object the complete education of children, may thus be at first divided into instrumental education and real education. The first comprehends physical and logical education; and the latter, or education substantially so called, must be divided into as many partial educations as there are fundamental dispositions: *moral* education, having for its object to inspire the sense and habit of charity, love of the good, the just, and the honourable; *intellectual* education, unfolding the universal order, nourishing the love of the true, and raising our mind by the spectacle of the wonders of external existence; *æsthetic* education, nourishing and guiding our sentiments of propriety, of the beautiful and the sublime; *religious* education, unfolding the idea of the Infinite, nourishing our fear of God, and faith in his providence; and, lastly, *social* and *national* education, endeavouring to form the future citizen, to develop sociality, and our national sentiments.

Each of these divisions demands a special kind of instruction and analogous exercises; there must be a moral instruction, an instruction wholly intellectual, an æsthetic instruction, a religious instruction, and a social and national instruction. These

diverse kinds of instruction suppose that wholly elementary teaching included in the programme of the primary schools; and they are afterwards completed by that other special instruction required for each individual in consideration of his special vocation or destiny. Thus education and instruction ought at first to be purely human, then national, then special and professional.

But in so dividing and graduating instruction according to the fundamental dispositions and needs of man and the citizen, it must in nowise be forgotten that the pedagogic work requires to be characterised by a *unity*, and that all should concur in reference to the same end; every disposition ought to be developed simultaneously with and in view of all the others; they must all be cultivated harmoniously, and with corresponding care; and thus will be preserved to each its rank and importance. Though the religious sentiment, for instance, is the most elevated of all, it is not needful to cultivate it at the expense of the others; it is enough to cultivate it suitably, and at the same time as the others, to obtain for it its innate superiority. Nay, each sentiment will become the more certainly what it ought to be, if all the others are concurrently cultivated. The moral sentiments will be strengthened by the culture of the religious feelings and the sentiment of the beautiful; the religious part of our nature will be fortified by our moral and æsthetical education; the sentiment of the beautiful will be enriched by the inspirations of the conscience, moral and religious; and, in harmony, these will all profit by the riches of the intellect and the justness of the judgment. Finally, the more man is thus developed, the better will he understand his duties as a citizen, in whatever social position he is placed.

Let us proceed to unfold how these principles can be realised in primary popular schools.

THE EDUCATION OF THE PEOPLE.

PART SECOND.

OF PRIMARY SCHOOLS—THEIR END AND ORGANISATION.
THE MEANS OF IMPROVING THEM.

INTRODUCTION.

I HAVE premised those considerations concerning the aim of education in general, and the nature of its controlling principle, because I regard it as the function of popular schools, to supply alike education and instruction, and therefore that the most important results of the art of teaching ought to be evolved by such schools. The people have need of both, alike of good habits and knowledge: and indeed the knowledge we can communicate will be of little avail, unless it subserves education and teaches how a good use may be made of it.

It is true that this education is begun with children for good or for evil, before they take their place on the benches of the primary school; and that after their admission they continue exposed to many foreign and often hostile influences: but that is only a reason for demanding the more earnestly that the school be especially adapted for the work of *training*, and experience proves that it may act thus, with complete success.

If children bring to the school bad inclinations and vicious habits, or if they are subject to pernicious external influences, it is our duty to contend with these inclinations, to alter their

habits, and oppose to the deteriorating influences those of reason, religion, and morality, of instruction and better example. If, as is not uncommon, children enter the primary school with good dispositions and their native innocence unpolluted, if they have the good fortune to come from a nursery that has been well regulated, and their parents have given them every good advice and beneficial direction, the methodical education of the school will become more easy: in every case such an education is possible; it is always a duty—a necessity.

The success of every effort of this description will depend on the good organisation of the school and on the ability and zeal of those who watch over and conduct it. These will not be good or adequate to their mission, except in so far as they supply, besides the suitable instruction, a *suitable training*—a training that aims at once to form men and citizens, that prepares them to fulfil the duties which this double title imposes.

That it may be seen how much is placed within reach of primary popular schools by the general education, whose plan I have traced, I shall discuss successively in this Second Part —*the organisation of primary schools;* the *right construction of schoolhouses,* and the *provision of suitable furniture;* the *education and instruction* fitted for these schools; their *method* and *discipline;* and, finally, their *administration* and *government.* I shall conclude by examining the questions, *Ought attendance on school to be compulsory? and ought primary instruction to be gratuitous?*

CHAPTER I.

OF THE ORGANISATION OF PRIMARY POPULAR SCHOOLS.

SECTION I.

OF A COMPLETE SYSTEM OF POPULAR INSTRUCTION.

CONFORMABLY with the law of the 28th of June, 1833, all the communes of France are obliged to support primary elementary schools; the corporations of the principal places of the departments, as well as those of which the population exceeds 6000,

are moreover ordained to have a primary superior school. The Law limited itself to prescribing what is strictly necessary, at a time when nearly everything required to be done; but it leaves expressly to all localities the power of giving to these primary institutions, according to their wishes and necessities, whatever extension they might judge proper.* After having fulfilled the legal programme, nothing can thus prevent corporations, only required to have elementary schools, from improving the teaching in them, nor others from organising higher schools, according to their particular wants. The law permits whatever conforms to its spirit, and is not expressly forbidden. Too few of the communes have hitherto sufficiently used this power, permitted them by the law, of completing their establishments for popular education; whilst many have abused it, by doing at once more and less than what is required to give to primary instruction a suitable development.

A complete system of primary instruction supposes three kinds of schools:—viz.

1st. *Primary schools,* properly so called, elementary or superior, for children from six to fourteen or fifteen years of age.

These are what the law has appointed, and for which it has prescribed the necessary programme; but not with an exclusive intent.

2d. *Schools for little children* from two to six years, improperly called *halls of refuge.* (Infant or nursery schools. The French name is *Salles d'Asile.*)

3d. *Schools for adults,* or for young people of more than fourteen years.

The army schools, as well as those established in towns near hospitals or orphan asylums, industrial schools, &c. are not comprised within this term; and, as they supply only exceptional wants, they are not within our plan.

A complete system of popular education, we say, supposes schools for little children, primary schools properly so called, and schools for adults. In fact, the primary established schools

* Article 1 of the law of the 28th of June, 1833.

are far from supplying all the educational wants of the people; and had they been organised from their roots and *absolutely*, or without regard to usages and traditions, and without fear of adding too much to the public burdens, their organisation would certainly not have been so limited. In organising popular education, simply according to the dictates of reason, we would have ordained it to commence very early, and continue beyond the age of thirteen or fourteen: but the Law, in order to be received and executed, is obliged to build on what exists, and limit itself to what is essential—leaving to time and our fellow-citizens the task of completing its work.

Formerly no other schools were generally within reach of the people than elementary schools, frequented with but little regularity by children from six to twelve or thirteen years, and all ends were accomplished if they learned to read, to write, to cipher a little; and, with the catechism there circulated, some rules of morals and conduct.* Usually the school-rooms, even in the cities, were low, badly lighted and aired, with no other furniture than some long tables, surrounded by insecure seats, and nothing except a black board on the wall. The method of *individual* or separate teaching prevailed almost everywhere; and most frequently entire divisions of the pupils remained unoccupied, while the master addressed himself to one of them. His energy was wholly engrossed by the care of maintaining order and half silence in this pandemonium called a school. There generally existed between the instructor and his pretended pupils the same relation and sympathy as amongst a gang of rebellious slaves and their overseer; with but few exceptions, both master and scholars sighed for the moment when the labour of each should end. On escaping from school, the greater part of the children, shaking off the dust of the blows and lessons they had received, rushed back in some measure to a state of nature and liberty. Can it astonish us, that, with such an organisation, the results were nearly as worthless in respect of *Instruction* as of *Training*. The school was rarely other than a method of putting children into a position to receive religious instruction, limited in kind and degree, by the time of their first communion with the church. It would have been something indeed if even this instruction had been what it ought to be; but most frequently it was addressed only to the memory; and,

* See Note III.

as is usual, what was known by memory, or learned by heart, was the measure of the knowledge and education then communicated. The mind and heart remained entirely uncultivated; and men came to regard the ignorance and vices of the people as their patrimony,—inseparable from their condition and destiny.

It is not from imagination or on hearsay that I trace this portrait of our former schools; I have seen such, thirty years ago, in one of the most enlightened provinces of France. Ten years since multitudes like them existed; and, as if to preserve a remembrance of them and to transmit their tradition, there are still some, differing from them but little, even under the dominion of the glorious law of 1833,—also in Germany itself, even in the heart of the Prussian monarchy, which was the first to recognise the instruction of the people as a powerful element of the prosperity and strength of a nation. To this deplorable state of things the Law would place a limit; but it ought not to confine to that, the amelioration so happily commenced. All that can prepare for and complete primary education is contained in the spirit of this law; and in thus far it is clearly in unison with the interests of the population. The Government that sprung from the revolution of July, has never, in this respect, belied its origin or failed in its mission. Nay, in respect of Education it has ever been in advance of public opinion, and shown itself superior in its views to the greater number of writers, and even to the Opposition. An early ministerial circular, of 2d of July 1833, pointed out in a precise manner, the spirit of the law of 28th June, and what ought to be the complete system of popular education. "I would now," said the minister of public education to the prefects and rectors, "call your attention to the general object and working of the law. The social wants it proposes to satisfy are not only very numerous but very varied, and to attain all, and really to accomplish the desire of the country and the wishes of the legislature, schools of various kinds must unite, become linked one to the other, and lend to each other mutual support." The circular speaks then of the infant schools, where, says the minister, children from two years of age to six or seven are received; of the elementary or superior schools for youth; then of adult schools for persons who have not been provided with education in their childhood—schools also for young people who may wish to continue their studies, after having received the first Sacrament, and while waiting for their apprenticeship;

and, finally, the circular refers to special schools for perfecting different kinds of instruction, which were only sketched or begun in the primary, elementary, and superior schools. Such, even at the time of the promulgation of the organic law of primary instruction, were the views and dispositions of the Government of France upon this great public interest; and since then its spirit has undergone no change. These views and dispositions correspond entirely with the wants of the country, and the wishes of the most truly enlightened and liberal party of the nation.

Previously, although only as exceptions, there existed in some great localities schools, of which mention was made in the circular, and they have since been multiplied in many parts of France; but the system has yet to be completed, even in the departments which take the lead of others in popular instruction. The time is now come for organising everywhere this most important part of the public service. In that general movement towards amelioration which characterises our epoch, and which so usefully fills up the leisure afforded by the peace of Europe, it would be as absurd as sad, if the education of the people, the foundation and condition of true progress, were not improved in some relation to the advance of industry and our material enjoyments. And, while we show ourselves so nobly prodigal in respect of superior instruction, ought not something to be done to complete everywhere the system of popular Instruction, and above all of popular Education?

SECTION II.

INFANT SCHOOLS, OR SALLES D' ASILE.

I SHALL consider these schools under a double point of view—as places for the protection and care of the children of poor families, or, in general, of the labouring class, and as actual schools destined to begin the public Education of the future pupils of our primary schools. It is by a mistake, that in France these early schools have been called Halls of Refuge, (*Salles d' Asile*). This name designates in England, whence it was brought to us, houses of refuge for the poor; whilst what is so named in France, is called there much more suitably, *Infant Schools.* Let us leave the name of *Salles d' Asile* to

charitable institutions, since they are now so designated by custom; but we must distinguish them from schools of this first or most elementary character, that we would fain see opened everywhere for children of the tenderest age. Nothing need now be said regarding the utility of such schools—of which, it may, however, be remarked, that great numbers had been instituted, at least in the towns, before the pious and wise charity of *Louise Schepeler*, guided by OBERLIN, and of the *Friends* of Great Britain, thought of opening them on a larger scale; but, being quite private, these were accessible only to the children of parents in easy circumstances; and they continued with a very inferior organisation, from which they owe their deliverance to the more extensive establishment of similar institutions. On witnessing the fortunate results produced by such schools when well constituted and conducted, many parents who aided in sustaining them, desired that their own children should have access to seminaries of the same description; from which arose the idea of Infant schools, to be maintained by fees; where children, from the age of three to that of six or seven, might have the advantages enjoyed by those belonging to the working classes, at the institutions supported by the *communes*. Schools like those, which thus began to be diffused, ought to exist in every locality. It is not their object to offer a mere place of refuge, or to provide superintendence for the youngest children of the poor, while their mothers are occupied in their necessary daily labour; they should aim at instituting, through all the villages and small towns, seminaries where infants begin their *Education* and prepare for their earliest *Instruction*. I specify the villages and small towns, because in the large towns such schools have existed for a considerable time; and it is only necessary there to perfect and rightly organise what is already instituted.

The organisation of Infant Schools—whether they are gratuitous or not—ought of course to be uniform, having especial regard to physical Education, as well as moral and intellectual Education. Every one of their methods and procedures ought especially to minister to Education or the work of *Training;* and the little *Instruction*, properly so called, which is there admissible, ought to be received only as means of Education and amusement. It should be their chief object to form in the children *good habits*, to accustom them to cleanliness, obe-

dience, openness, mutual kindliness, piety, and all the virtues which wise and foreseeing parents desire for their offspring. Everything bordering on constraint must be banished from these asylums of innocence and joy,—in so far, at least, as at all consistent with the necessity of maintaining order and discipline. Instruction should never be insisted on when it passes into a labour or fatigue; it should be confined to some exercises of the memory, to the first knowledge of the alphabet, the reading of the most simple words, and some operations of verbal arithmetic by means of *beads*, or the artifices of *Pestalozzi*. Perhaps there might be added a little simple singing, and the very first elements of drawing, rather than those of writing, to occupy the leisure of the more advanced. The greatest attention is demanded for proper bodily exercises; and manual labour should never be employed, except in the way of an exercise of this kind, that the children may become fond of work. Simple recitals of stories within reach of the infant comprehension is one of the most effectual means, alike of Education and Instruction, that can be resorted to in these schools. A calm serenity should be the characteristic of their management, instead of severity, which should appear only very rarely, and then always as a cause of regret. The teachers must aim at being beloved as well as respected, and, above all things, avoid the vain ambition of obtaining brilliant results by means of *instruction*. The best infant school, the best Hall of Refuge, is not that where the visitor may find the largest amount of positive knowledge, but that where there shall be, amidst order, neatness, submission, and discipline, the manifest presence of health, serenity, and happiness, and where the moral and intellectual faculties act as lively impulses. The vocation of such establishments is not to antedate the true effect of our schools, but to dispose and prepare children to enter them. Well directed, their utility is incalculable. The power of Education is inversely as the age of the young; and Montaigne perhaps rightly said, that he learned more from his nurse than from all other teachers beside. Now, the teacher of an infant school carries the work of the nurse on to the age at which development really begins, and where habits are effectively formed .How many parents are there, who, for want of intelligence or leisure, of constancy and patience, are unfitted to watch over this first blossoming of our luxuriant human nature, and how desirable is it that the noble task should be

ısted to those who will regard it not as a trade, but as a ɜssion and high art! Such institutions too, necessarily itate to a great extent the operations of the primary ɔls. Instead of losing their best time and consuming their efforts in bringing the children within some order and pline, in accustoming them to the school and inducing ı to fix their attention, the Teacher would then only have ırry on an education already begun in every direction. In ing circumstances, and in places where there is no Infant ɔol, the Teacher has reason to congratulate himself, when children committed to his care have received no Education tsoever, but remain very much as when they issued from hands of Nature; for then he has not to cause them to arn vicious habits instilled by previous maltreatment; but ɔod Infant schools were universal, he would require only esume the work they had begun, and to continue what ıdy is considerably advanced. Learning to read, write, and ıer, would then not occupy all the leisure of the children; enough would remain for the work of Education, properly ılled, and true Instruction.

do not hesitate to state my opinion, that every primary ol open to children from the age of *six* to that of *fourteen*, ıt, in its younger classes, to be conducted and disciplined nearly as an excellent Infant school; and that in the con- ɕtion of new school-houses, attention should be paid to this ial requirement. It is, indeed, to be wished, that the ılature had also made such seminaries obligatory; they ld have cost the rural communes not more than a hundred hundred and fifty francs a-year; public charity, or a small on those able to pay it, would have accomplished the rest. he smaller parishes, the Infant School might be made an ɜndage of the ordinary school, and its conduct intrusted to wife of the Teacher, or some worthy mother of a family, might be intrusted besides with the education of the ng girls of the district. But, even during the silence of the the departmental administrations might incite the public d in regard of such establishments, by lending aid, or award- prizes to those *communes* which should prove most eager in work. Nay, to establish such a school, nothing more is erally required than the zeal of some individual of influ- ɜ, who can originate the impulse, and call around him the ı will and scattered resources of his locality: once estab-

lished, it will never fail to become recognised as necessary, and erected into a public Institution.

To work, then, ye generous minds, who seek but an opportunity to accomplish services for humanity;—none can be presented to you more enticing, or more easy to be seized! To work, you also, who desire a greater security for your actions, who try your emotions by calculation, and consent to be charitable only when you have proved that thus also you shall be useful and just! The good now in question is in every way manifest; for the Education of the people will not be truly provided for, until Infant Schools are established everywhere; and the success of primary Instruction itself cannot fully be obtained unless through this sacrifice.

SECTION III.

PRIMARY ELEMENTARY SCHOOLS.

SINCE the law imposes on communes not having 6000 inhabitants the obligation of having only primary elementary schools, it seems clear that it understands by such, schools so organised that they will suffice for the more urgent requirements of popular instruction; and if it prescribes to the chief towns of departments, and to towns of more than 6000 inhabitants, a primary superior school besides, its meaning cannot be that, in such communes, the first school shall be merely a preparatory institution for the higher one.

The primary elementary school ought, indeed, to be everywhere independent, and to pursue its own object. According to the wishes of the legislature, the superior school should address itself to different wants, and, in general, to a special class of our citizens; but, besides, if the first school rightly performs its own functions, it will, by the act of so doing, officiate also as a preparatory school in reference to those of its pupils who shall have the means of afterwards entering the higher institution. Now, the function of the primary school is to provide, along with suitable training, an instruction that may quite suffice for inhabitants of the country generally, and the future workmen of our towns. Elementary instruction, says the law, necessarily comprehends moral and religious instruction, reading, writing, &c.; but this specification is not meant to act as

an exclusion of other subjects not mentioned. The law certainly provides against any extension, until the essential objects enumerated in its programme shall be provided for; but wherever circumstances permit, or the wants of localities require it, the elements of other branches of instruction may be taught in those primary elementary schools, which are the sole obligatory schools for the great majority of the communes of France. I shall refer, in another place, to the question regarding these branches, and show in what order and in what manner they may and can be taught.

It is the unquestionable right, then, of any commune to institute in its school the means of teaching the elements of any science or any art, provided the legal programme be fully satisfied. But it is of much more importance to observe, that these elementary popular schools are mainly destined to direct the *ducation of the people;* and therefore that the best are not hose whose pupils can merely repeat the catechism most readily, ead the most fluently, write the easiest hand, or cast up simle accounts with the least hesitation; they are those where ind and heart have besides been formed with the greatest are, where the religious and moral sentiments are best cultiated, and the judgment the most thoroughly exercised; those here, with order and obedience, you discern, habitually preailing, a desire after the beautiful and honourable, the love of leanliness, the presence of serenity and good-will, and where, t the same time, the children best learn what they will in ature most require to know. Schools, indeed, may exist, at hich children learn perfectly, to read, write, and cypher, to peak the language of their country with accuracy, and to reply libly enough to interrogations regarding religion, and positive r formal morality; but where it may, nevertheless, be impossile to say that children are well brought up or even rightly nstructed, because their judgments have not been formed, or ose lofty faculties cultivated which are essential to true men nd good citizens.

According as individual instruction (the plan of teaching the upils singly) has been abandoned, we have learned how large proportion of success depends on a right *classification,* acording to sex, age, and strength. Now there are rational assifications which must be followed in all primary schools, nd which may be carried into effect without separation; and

there are besides divisions equally necessary, but which yet depend on special circumstances—on the numbers of the scholars or the resources of the commune.

For the success of teaching—and, above all, for that of education—we must first separate the *sexes*, and establish, wherever it is possible, girls' schools and boys' schools. This separation is demanded less for the sake of *morals* than of *instruction*, and especially of *education* or *training*. The question of morals is certainly not without importance in this arrangement; but it has less than is generally conceived. All the dangers that might be apprehended from the habitual meeting of the youth of both sexes, not on the same benches, which should never be permitted, but in the same school-room, may be averted by the vigilance of the master, the arrangements of the room, and the mode in which the children enter and quit the school,—only, in taking such measures, we must always be on our guard lest our very precautions become sources or causes of danger. But the complete separation is demanded alike by the requirements of education and instruction. An education, and, in many respects, an instruction totally different, is needed for young girls and young boys: and it is even difficult to find a teacher qualified to conduct both. To preside with effect over the education of boys, the teacher must be firm, and capable of being severe: while the guidance of girls demands gentleness rather than strictness. There is not required a diversity of principle for these two educations, but a diversity and peculiarity of maxims, drawn from the special nature of the two sexes, and the different destinies that await them. A similar difference exists as to instruction, alike in respect of its objects and the methods of teaching. The ordinary subjects are of course taught to both sexes; but some of them must be taught neither in the same manner nor to the same extent. Written arithmetic, for instance, is essential in the one case—*verbal* suffices for the other. There are matters again that should be taught to boys alone—others that should be taught only to girls; and these are usually neglected in mixed schools: in one word, there is here a speciality of destination, to which the organisation of the elementary school ought to conform. Should absolute separation be impracticable, the same teacher must study to modify his directions according to the sex of his pupils, and that he become specially acquainted with what is required for the education of young girls. The

separation is perhaps not rigorously necessary until the pupils reach the age of nine or ten years.

A second principle of division is constituted by the *ages* of the pupils—in so far as that is the measure of their degree of *strength;* and the chief cause of it is, that the procedures, in regard alike of Education and Instruction, are not the same for children from six to nine years of age, as for those more advanced. Every school, in obedience to this principle, should be divided into two great classes—the one including children from six to nine or ten, the other those from ten to fourteen; and it would much subserve many important purposes, if these could be taught in separate rooms. Where the resources of the communes allow it, and the numbers of the scholars demand it, the school should be divided into three, or even four classes; but the division into two main classes, each having a sub-division, would, for the most part, amply suffice. In all cases it is rather the *age* than the state of the pupils as to *instruction* which ought to determine the place of each in this classification; because in these schools it is Education and not Instruction, considered separately, that is essential. If in any commune we find a number of children behind the others, whether through incapacity, or because they were not sent to school sufficiently early, or have not, since entering it, attended with due regularity, there will still arise less inconvenience from placing them, notwithstanding their ignorance, among their equals in point of age, than in classing them, notwithstanding their age and probably bad habits, with beginners of more tender years. In the first case, they certainly undergo the hazard of making less progress in learning; but in the second, there is danger for the innocence of those with whom they are associated. This last consideration ought certainly to prevail. The best mode of treating these exeptional cases, would be to class them apart and give them separate instruction; and certainly one hour a-day devoted to them exclusively, would yield them more benefit than the five or six hours they might pass with young people in other stages of advancement; and they would then neither cause embarrassment, nor originate disorder or evil practices among the others.

SECTION IV.

OF SUPERIOR PRIMARY SCHOOLS.

INSTRUCTION is either general or special: the former is offered to all in their character of men and future citizens: the latter has for its object to train the pupils to the particular profession for which they are destined; and, in this view, there are schools of industry, military schools, naval, agricultural, &c. Now general instruction, as divided into primary, secondary, and superior, is not destined for all in equal proportions; and there is not, indeed, any public instruction truly general, except *primary* instruction; and, again, that, as we have already said, is not the same for all conditions of society; it should be one thing for the labouring classes, and another for those better circumstanced, inasmuch as the one receive no other education, while primary schools are only the first step with the others.

As M. Saint Marc Girardin has well stated, the equality of education, which appears a duty in a society where all are equal in the eye of the law, consists, not in *uniformity* of studies, but in their *diversity*—a diversity corresponding to that of the conditions of life to which the pupils are destined. We will add, it consists chiefly in the equality of that solicitude with which the State endeavours to provide for each a suitable instruction; and to develop all the fundamental faculties of his nature, that each may become a Man, fitted to perform his duty in the position assigned to him by his capacity and those circumstances under the power of which he is formed and placed in society.

Such is our social state, that, in spite of the political and civil equality of our citizens, there must always be a great diversity of schools and studies to satisfy all wants; and there will be many gradations, from the simple school of the village up to the college of France; so that each receive the whole education necessary to make him a good man and a citizen worthy of liberty. Popular elementary instruction itself is necessarily of various degrees;—it must be wholly elementary, though sufficient, in hamlets and villages; it must be a somewhat extended and advanced, and enriched with new elements, in the more populous communities, according as these contain a greater

number of children destined to manage great properties, or to exercise the arts and trades, and especially to assist at a fitting time in the administration of justice, and, in some measure, in the government of the country, as jurymen or electors. The need of a primary instruction, thus advanced and enlarged, is evident, in the case of towns of a certain population, and which are the seat of departmental authority; and hence a *superior primary school* is ordained by the law for all the chief places of departments, or those having 6000 inhabitants.

If the law has fixed on this number, it is not because it wishes to interdict to communities less populous the liberty of having superior primary schools, or of giving a greater development to their elementary instruction; it only desires to indicate in what cases the establishment of such schools becomes a legal obligation. The law does not give advice; it commands; it only commands when it is sure that its views can be carried out; and that which it commands is no longer useful and desirable merely, but necessary and indispensable.

These superior primary schools are still *elementary* and *popular;* and must not be confounded with seminaries as yet having no fixed name, but which—vaguely conceived and defined—some desire to substitute instead of, or, at the least, to associate with, our colleges, and which ought consequently to be classed with *secondary* schools, holding, as they do, a sort of intermediate place between primary schools and colleges. These schools are for that reason called intermediate—a name which expresses only a relation and no reality, as they have neither character nor determined programme. Sometimes they resemble the primary schools, and, in that case, are only primary superior schools charged with some new elements. Sometimes they approach secondary schools, and, in that case, are only colleges, with fewer branches. Or, in circumstances yet different, they are merely special schools—schools of industry, polytechnic schools, trades' schools, &c.

My intention is not to discuss the merit and plan of those intermediate schools; that question I only glance at indirectly. All I desire here is, that they be not confounded with the superior primary schools; and that they retain their peculiar character and destination. Let them continue to influence the instruction of the people—of the labourer, the artisan, of the merchant or tradesman—of all those classes, in short, *below*

the middle class, which are constantly mingling with that class, recruiting and renewing it. When I shall treat of the instruction suitable for such schools, we shall see still better that they are the *completion* of primary education, and not intermediate between it and the secondary. I do not mean to say that a sufficient number of scholars may not leave these schools, who, through their talent or the ambition of their parents, have been prepared in them to follow successfully the education of the college; but such preparation ought never to be the aim of the instruction of superior schools;—they ought neither to prepare for the college, nor to supply its place. If, in connection with our Colleges, other schools are established, with a different organisation and a different plan of study, a useful and desirable object, indeed, might be accomplished; but with these I am not now concerned. Let us not, through any pretence, destroy the *superior primary schools;* let the wish of the law be fully carried out in this respect; they rank, along with the elementary schools, as important means of enlightening and moralising the people, of rendering them more worthy of liberty, and giving to civilisation a broad and solid basis; while, at the same time, they add infinitely to the strength and prosperity of the nation.

Instead of confining itself to the establishment of a superior primary school at least for every chief place of the department, and for every town having 6000 inhabitants, it would perhaps have been better had the Legislature fallen back on an old idea, and placed one in each chief place of the canton, or at least of the *arrondissment;*—in which case, all the communes of the canton would have been obliged to contribute according to their population and resources to its support. Perhaps, also, without altering this part of the law, and leaving as it is, the obligation on the chief places of the department and the towns of 6000 inhabitants, the Government might have established in its own name, but with the pecuniary assistance of the communes of the same administrative circle, superior schools, organised on a larger scale, and provided with masters chosen by the central authority itself, which would become true model schools. And, indeed, the more I consider this project, the more necessary does some such appear. Model schools, yet wanting almost everywhere, would do immense good, not only through the instruction given in them, but by their example, and by the salutary

impulse they would give to primary instruction. The Government, free from all partial views, and from local and personal considerations, ought, in my judgment, to found such schools; nor would the execution be difficult. The *commune*, which would be the seat of them, might be obliged to furnish the place, with the assistance of the Government, and of the department; and the communes connected with it might furnish each their contingent for the payment of masters, if the Government did not prefer taking this entirely under its own charge. Such a school, organised as we propose, would, at the end of a few years, suffice to support itself, or, at any rate, would require the aid of only very light subscriptions.

SECTION V.

OF SCHOOLS FOR GROWN UP PERSONS; SUNDAY SCHOOLS; AND EVENING SCHOOLS.

The ministerial circular of 4th July, 1833, speaks of schools for adults, only in reference to grown up persons who still need the most elementary instruction. In my opinion, on the other hand, it is desirable that such should be established for the sake of all who have quitted the primary schools, and who cannot enter any higher seminary. Inasmuch as Nursery or Infant schools are necessary to prepare the very young children for the primary school, there ought to be everywhere, for the use of all who have left that school—institutions where they may receive additional instruction, and at least be maintained in the knowledge and good habits already acquired. According to custom, young persons quit the primary school at the age of about thirteen or fourteen—the very moment when the intellect begins to acquire new force, and the passions have most need of being watched, directed, and ennobled. Now, even supposing that our youth should receive from that epoch, instruction from our Churches, this mere religious instruction would not suffice, and could not wholly occupy them during those few years which still commonly elapse before they are entirely immersed in the duties of active life. In our towns, apprenticeship does not usually begin before the age of fifteen or sixteen; and in the country, there always remains sufficient

leisure—in winter especially—for some hours' attendance at school.

During the session of 1839, the society of German Philologists and Teachers proposed for competition, this question—*What are the causes in consequence of which children, almost immediately on leaving school, forget so many of the excellent things they have learned, and by that means may this evil be diminished?* The society had chiefly in view, the case of children leaving the primary schools without a prospect of entering higher Institutions; and every one of us may notice in our own spheres, that such young people not only very often forget much of the information they have obtained, but also that their good habits change or grow relaxed. Now, one cause of this unfortunate state of affairs is, doubtless, the condition of the school itself—the vicious methods followed in it, or the nature of the subjects taught, which are of a kind, that the child acquires a transient possession or recollection of them only by *force* of school exercises, and never assimilates them to himself, so that he retain them always. But it is just as unquestionable, that the evil occurs also with what has been well taught, and rightly and thoroughly learned; and the main cause of the ease with which that is forgotten, is, that the children depart from school too early, before their intelligence is sufficiently developed and fortified: opportunity is wanting to them, to become familiar with their knowledge, and to strengthen their habits, precisely in the most critical years; and it is this valuable opportunity which should be supplied by *schools for adults*, especially in country districts—altogether independently of those other schools established for grown persons who have received no education.

The utility of such institutions is so clear, that the only question worth discussing, is, as to the mode of organising them, without adding to the public burdens, without hindering young people from entering on their apprenticeship at the usual season, or drawing their attention from the duties that engage them. This organisation, will, of course, be regulated by circumstances—one plan will suit the country, another the towns; one will be required for the children of the artisan, and another for those of the labourer. The simplest mode of accomplishing the object would probably be, to join to every primary school, a class to meet an hour or two a-day for young people of the age we have referred to. The hour and season

for attendance on this complementary class, ought to be regulated by the time of the year, and the convenience of the pupils. In the country, it should meet very early in the morning, or on the Sunday in summer, and during evenings in winter; in the towns, any hour will suit for some, and evenings and Sundays will be preferable for others.

The subject leads me to take notice of those *Sunday Schools* and *Evening Schools*, to be found in many districts, which are not meant to carry on instruction, but to supply it from its elements.

Without having any sympathy with the peculiar opinions of the party, which, under the Restoration, obtained the enactment of a Law, imposing upon all an external observance of the Sunday, I must express my earnest desire that our manners and opinions should become more favourable to the solemnising of a day consecrated to rest and spiritual culture. Sunday is at once a day of rest, recreation, and edification; and it is essential that it preserve its triple character. At the time of its first institution, the seventh day of the week was dedicated to rest, and solemnised by sacrifices. Christianity, in replacing it by the *Lord's Day*, converted it into a day of edification and religious instruction, as well as of repose and recreation; and it is never rightly celebrated, except it fulfils, in so far, its triple end, of releasing man for a time from material labour, recalling to him his lofty destination, and causing him, during a brief space, to forget his hard toils, by offering the opportunity of innocent enjoyment. A Sunday consecrated throughout to austerities, for the most part profitless, because without fruit, or to an absolute rest or sluggishness, is no more the true day of the Lord, than a Sunday occupied in pleasures that are often more fatiguing and degrading than the most vulgar and toilsome work. After six days of regular and continued work, rest becomes so necessary, that even where no Sunday is consecrated, a day is usually set apart for it; and we find it very general, that when part of Sunday is occupied in labour of whatever kind, the workmen recompense themselves by devoting part of Monday to idleness. It is less absolute rest, however, that Man needs, than a change of occupation; it is perseverance in some uniform, continuous effort that fatigues him, whilst variety gladdens him, and is in itself repose: and on this account, wherever those to whom

Providence has intrusted the guidance of the masses—their Magistrates, Pastors, Teachers—are not able or sufficiently enlightened to know how to occupy them agreeably without fatiguing them, they universally rush into demoralising and expensive recreations, which uselessly consume the fruit of their toil, and exhaust their energies, instead of restoring them. Let us preserve, then, for Sunday, its true dignity; which especially consists in nourishing in Man's breast the sentiment of his own. Towards this end, Instruction offered to the young on that day, after the august solemnities of the Public Worship, would be a means the most efficacious; so that Sunday Schools are of as much interest in reference to the consecration of the day, as they are with regard to the public order. Of these, we have already several kinds—schools for adults, meant to follow up the primary instruction; schools for those who have received no instruction whatever in their childhood; schools for young workmen, who are so much occupied in labour during the week, that they cannot attend an ordinary school: it therefore only requires that these be rendered more general, and endowed with a suitable organisation.

In many districts, among the departments of the Rhine and elsewhere, there are *Evening Schools* for young workmen: but the greater number of them that I have seen are exceedingly inferior; they have either a very vicious organisation, or are conducted by incapable or careless teachers. It is to be hoped that a strict execution of the law of 24th March, 1841, now obligatory, will provide in a manner alike more extensive and efficient for this great public duty. Article 4th of that law decrees that *young persons below sixteen, shall nowhere be employed in work on the Sundays and the stated Holidays;* and Article 5th appoints, that *no one below twelve shall be admitted* into the designated manufactures and workshops, *unless his parents or guardians testify that he actually attends some public or private school within the locality; that every young person already admitted, shall, until he attains the age of twelve, attend such a school;* and, finally, *that young persons above twelve, shall be excused attending a school, only in case a certificate can be given by the Mayor of their place of residence, that they have received the primary or elementary instruction.* The gratitude with which the whole of France welcomed this law, prohibits hostile criticism; experience will

blish its wisdom, and, by bringing to light its deficiencies, are for its future enlargement and emendation. Even in its ent state, the benefit it proposes is immense, as well as the gress it insures.

CHAPTER II.

ORGANISATION OF POPULAR INSTRUCTION, WITH REFERENCE TO THE POPULATION OF LOCAL DISTRICTS.

SECTION I.

DIVISION OF DISTRICTS WITH REFERENCE TO SCHOOLS.

MARY instruction, in so far as it is the chief instrument of the cation of the people, requires, then, that it be complete—three ls of schools which reciprocally depend on and perfect each r: viz.—1. Nursery schools, or rather Infant schools for chil- n from two or three to six or seven years of age; 2, Primary ools, properly so called; and, 3, schools for adults, which are complement and the crown of all. It is to be desired that sexes should be separated in the primary school, and this is more necessary in schools for adults. There should there- , as far as possible, be separate boys' and girls' schools. ides, wherever financial considerations will permit, each nary school for girls and boys ought to be divided into at t two classes, taught separately, and comprising—the first, dren from six to nine or ten years of age: and the second, ng persons from ten to thirteen or fourteen. In every case, where the amount of the population does not impose it on district, as a legal duty, to have a superior school, there ht to be for the more advanced girls, and for the best of young men respectively, classes for female industry, and portions of the programme of the more advanced schools. ry effort ought to be made to prolong both classes as much ossible; except it seem more suitable to organise adult ols held on suitable days, and at fitting hours. The higher inaries, in situations where they can be instituted, or where

the law renders them compulsory, will terminate the labour of primary instruction.

Such is the general and complete system we ought to endeavour to realise even in our smaller villages. On classing the districts according to their wealth and population, we shall see what ought to be added, because of their several positions and means.

These districts may in the first place be arranged in two great classes, the first comprising all whose population is below six thousand; and the second, those whose population reaches this number, or exceeds it—including, in this latter class, the chief towns of counties or departments, whatever be their population: these latter, indeed, are the localities where, according to the provisions of the law, there ought to be a higher elementary school. According to the last census, the latter class does not in number exceed three hundred; so that the former one comprises the immense majority of the communes of France. These inferior districts may again be divided into two classes: viz. one whose population is below one thousand, and the other where the population exceeds that number. The establishment of a complete system of primary instruction, as I conceive it ought to be, requiring a population of at least one thousand souls and a corresponding expense, I think it right to direct attention first to the case of localities where there is not that number, in order to ascertain what may be accomplished there.

SECTION II.

ORGANISATION OF ELEMENTARY INSTRUCTION IN DISTRICTS WITH LESS THAN FIVE HUNDRED INHABITANTS.

In France, a large number of parishes have less than five hundred inhabitants; of the five hundred and forty-three parishes in the district of the Lower Rhine, for instance, there are only eighty whose population even passes three hundred. Now, even in these districts where there cannot be more than eighty children from six to fourteen years of age, the system of education ought yet to be complete—except in regard of the regulations, directing the entire separation of the sexes, and the formation of two distinct classes of pupils, meeting separately. A single teacher is amply sufficient for the education of forty

or fifty children from six to fourteen years of age; and there is no reason why he ought not likewise to be able to give a lesson to adults. As to the infants, they might be intrusted to the care of his wife; or in default of a qualified person in this position, it will never be difficult to find some widow, or even a mother of a family of good sense and kindly dispositions, who will undertake the responsibility, for a small reward; it must always be kept in mind, that it is not so much intellectual as moral qualities that are required here. Any one, indeed, although very little learned, provided she has the qualities needed for bringing up children at her own home, is qualified for this position, when the service is required for only a small number of children; and where such a one is found, she would, of course, be aided by the directions and advice of the clergyman of the district.

Parishes of this class, too poor to sustain the requisite schools at their own cost, and which the department or county is obliged by the fundamental law to aid, ought always, when they are near other villages, to be induced to co-operate with them in support of one common seminary; and if the small parishes rightly understood their interests, they would gladly form such unions, as often as considerations of distance would permit. Often, indeed, in visiting the miserable schools of two or three small villages, even close on each other, I have been struck with the self-important blindness with which they persist in sustaining several bad schools, when merely by uniting, they could, at less expense and sacrifice of every kind, have an excellent seminary, placed in a convenient locality, and conducted by a skilful master! In the department of the Lower Rhine, for instance, I know three parishes within a short walk of each other, and united by a good road, which have together a thousand inhabitants, attempting to uphold *three* schools, equally bad and ill accommodated; whereas, if these three parishes would unite and agree to construct, at a central place, a good school-house, so that one establishment instead of three should require to be supported, it cannot be doubted that much more satisfactory results would be obtained. With regard to children too young to be conveyed at every season from the one parish to the other, the case might be met by giving a slightly greater extension to infant schools, and retaining there during the worst days of winter, all children below a certain age.

SECTION III.

THE ORGANISATION OF PRIMARY SCHOOLS, IN DISTRICTS WHICH CONTAIN FROM FIVE HUNDRED TO ONE THOUSAND INHABITANTS.

THERE are upwards of two hundred of these communes in the department of the Lower Rhine, and in each of these it is computed that there are from one hundred to two hundred children of from five to fourteen years of age. All these communes ought to have Infant schools, which would be directed by the Sisters where the population is Catholic, and by the wives of the Teachers or others, where it is not so.

In the communes which are poor—or in those where the population is nearer five hundred than one thousand—little children and young girls might be placed under the same guardianship; except that the latter might have some lessons given them by the master. There would, then, only remain fifty or sixty boys requiring exclusive training; and these, being divided into three classes, each of fifteen or twenty pupils, could be easily occupied simultaneously. Of the six hours a-day devoted to such a school, each division could receive two hours of immediate instruction, whilst the two other divisions were occupied in exercising themselves, and repeating their lessons, either separately or collectively, and in groups, under the direction of monitors. There are, besides, subjects upon which the master can address simultaneously two divisions.

In event of there being no female Teacher, the children of both sexes, to the number of seventy-five, or one hundred and twenty-five, can be assembled in one room; but properly separated and classified, according to their age, into three divisions. It would be most suitable to assemble all together only during two hours a-day; this time might be set apart for exercises in common, and for repetition. During two hours, the first and second division might be assembled, and for other two, the second and third; so that each time every division would receive one hour of immediate instruction, and one of repetition and exercise. In this manner, the second division would be in the class for six hours a-day, and would have two hours' teaching, properly so called, adapted to its particular wants; and

each of the two other divisions, beginners as well as those farther advanced, would be four hours in the class, and would have two hours' special teaching. If, after all this, the master found that, during the winter months, he could give an additional lesson to those who were most advanced, he would worthily finish his task.

In the country, generally, some other arrangement might be necessary from October to April than what suits for the rest of the year. What I would describe might be modified during the Spring and Summer months in this way—the most advanced division might regularly attend school in the morning, from five to seven, or from six to eight o'clock, and the others might then be assembled for four hours.

Already there are country schools thus arranged, and reaping the happiest fruits. In the commencement of this century, in the parish of Alsace, which contains six hundred or seven hundred inhabitants, there was a Teacher, who, of his own accord, had organised his school very much in the manner I have been describing. I received my own first instruction from him, and what I have now to say—inspired by gratitude as much as by the desire of being useful—is only the faithful expression of my remembrances. The grave has long covered the mortal remains of JAMES TOUSSAINT, but his memory lives in the heart of his pupils, who never pass his tomb without experiencing the greatest emotion, and bowing with respect. His school consisted of one hundred and twenty pupils. The teacher, a descendant of one of the numerous Protestant families who had taken refuge in Alsace, had not received in his youth any other education than was then given in ordinary schools. He had learned the trade of joiner, and wrought at the Ban de la Roche, where a worthy rival of the Pastor Oberlin, struck with his capacity and vocation for teaching, gave him lessons and excellent advice, and placed him at the head of a school, where, under his direction, he was initiated in the profession of Teacher. From that position he was called to the one whose organisation I am now about to describe. Early in the morning, from five to seven in summer, and from six to eight in winter, he instructed the pupils in the first division—those from twelve to fourteen years of age. After them came the others in assembled classes, who received four hours' teaching each day. At five o'clock in the evening, he held what he called the French school; which was a sort of in-

novation—French not being generally taught in Alsace at that period. After the school for French, at which a considerable number of adults attended, there was in winter, from seven to nine, an arithmetical class for young people; and thus did this indefatigable man teach ten hours a-day in winter, and eight hours a-day, at least, throughout all the year. Nor was this all: there were, besides, about ten children from ten to fourteen years of age, who, in order to be more thoroughly instructed, spent the whole day in the school-house, under the superintendence of the Teacher and his wife —who assisted him greatly in his undertakings. By degrees, he formed a sort of boarding-school at his house, and something like a normal school, from which came many distinguished teachers: some of whom still live. Toussaint was likewise organist and notary of the mayoralty, and fulfilled all his duties with the greatest fidelity. When I add that this energetic man was a prey to a painful malady, arising from no fault of his, but from a defective organisation, which, every day at the same hour, caused him great suffering; it will be seen what can be effected by means of few materials, and even little science, provided that zeal is joined with some ability, and, above all, with love of one's vocation. The career of Toussaint was short: he died in 1811, scarcely forty years of age, but his work survives in those who were his pupils—in the generation he has formed.

I come now to speak of the communes in which the population is nearer one thousand than five hundred, and which, consequently, contain from one hundred and twenty-five to one hundred and sixty children, of an age fitting them to attend the primary schools. The rule adopted in many districts is, that wherever there are one hundred pupils, the principal master shall have an assistant. This rule is wise; and rests on the fact, that, unless by employing the method of mutual instruction, one master is not capable of instructing and educating a great number of children. Now, I doubt the value of this latter method; which certainly cannot be usefully employed unless with the inferior divisions of the school, and even there it should not be used exclusively. I would state, then, as a principle, that, to manage properly a school containing one hundred and twenty-five pupils, there must be two people employed at least, either a chief Teacher with an assistant, or a male and female Teacher. These two systems

ɔnt advantages and disadvantages that nearly balance re-
ɨively each other. In both cases two school-rooms are neces-

If we decide upon having an Instructor and an assistant, ɔupils ought to be divided, according to their age and gth, into two classes, each of which will form two divisions; the two rooms will be arranged so that the Teacher can at mes watch over his assistant. He should be able to give some uction himself to the pupils of the inferior divisions, whilst ɜsistant might superintend the superior one. There can be ing to prevent the master from separating the two sexes ıis division, at least for a part of their lessons; so that ren of both sexes would be together only for two hours y. In the other system, where, instead of an assistant, a le Teacher is employed, the pupils, now classed according ıeir sex, cannot be so well arranged as before, accord-o their age and their strength; but they will have more ntages in respect of *Education*. Besides, each school t here be organised so that the most advanced re-, at least, one or two hours' a-day of exclusive teaching: we might apply the *organisation* I have recommended chools of seventy-five, or one hundred and twenty-five s, left to the care of one master. Another reason why I d prefer this second system is—that with a female Teacher, ɐd by the Master when required in certain matters, it d be easy to establish an Infant School, for which there t be great need in these communities. The female Teacher, an assistant, might be intrusted with the care of the g children and with the girls' school. If, indeed, the com-ɜ had sufficient means to afford besides an assistant to the her, a school for adults might then be opened. There d thus be, for one hundred and fifty or two hundred ren, four instructors, whose fixed salary, defrayed by the ury of the commune, would amount to one thousand s (forty pounds) at most: the fees from the scholars would y the rest.

SECTION IV.

THE ORGANISATION OF PRIMARY INSTRUCTION IN PARISHES HAVING FROM ONE THOUSAND TO SIX THOUSAND INHABITANTS.

THE complete organisation of popular education becomes much easier and more imperative, as the parishes have greater resources and are more populous. When there are from two to three hundred children in a parish from six to fourteen years of age, as there will be in a population of from twelve to eighteen hundred souls, they may be divided into three schools: there should be at first an entirely elementary school for both sexes; then a school for boys; and another for girls.

When the number of children exceeds four hundred, it becomes necessary again to double the classes of beginners, in such a manner that there may be two schools for the girls and two for the boys, without taking the infant schools into account.

When the number of pupils equals or exceeds six hundred; which assumes a population of from three thousand six hundred to four thousand inhabitants; there will be required three schools for boys, and three schools for girls, according to the three degrees of progress,—beginners, the moderately advanced, and those farther forward. Lastly, when the number of children is from eight hundred to a thousand, which assumes a population of from four thousand eight hundred to six thousand souls, the primary school of the parish ought to be divided into eight classes, four for boys, and four for girls; the first for children from six to eight years of age, the second for those from eight to ten, the third for those from ten to twelve, and the fourth for those from twelve to fourteen.

In general, as many hundreds of children as there are in a place, so many persons ought to be charged with their instruction and education. For a school of less than one hundred pupils, there should be a single master, with a person to take care of the little children; for a school with one hundred to two hundred pupils, a master with an assistant, and division of the school into two classes, according to age, or, still better, a schoolmaster, a schoolmistress, and division of the school, according to the sexes; for two hundred to three hundred

scholars, three persons directing three separated classes, a mixed class for beginners, a boys' school, and a school for girls; for three hundred to six hundred scholars, four persons with four classes, two for boys and two for girls; for a population of about six hundred children, six persons with six classes, three for each sex; eight persons will be required, with four classes for boys, and four for girls, as soon as the number of scholars exceeds eight hundred.

The question arises here, whether all parish schools ought to be placed *under one director*, or whether it would be better to equalise the position of the masters, the local committee reserving the general direction either to itself, or appointing to that power some one of its members. There are advantages and inconveniences in both ways. It seems, at the first view, best to appoint a superintendent teacher of the parish schools, who, while teaching his own class, superintends and directs the whole. This system is good, only under two conditions: viz. when the teacher has been properly chosen, and when the salary and respective duties of his fellow-teachers have been well determined by the committee, in order to have the least possible amount of arbitrary power vested in the director. It is right there should be a certain subordination among the teachers, and that they should be subject to one director, who is superior by his degree, his knowledge, and his character; but they ought not to be entirely under his control. It has happened that superintendent teachers, having several assistants under their absolute command, chose them not because they were the most capable, but the most submissive and the least exacting. The management of an inferior class requires as much character and talent as that of a higher division, and it is a great fault to commit beginners to a teacher of mean capacity; for the success of the higher kind of instruction greatly depends on the manner in which instruction has been begun. The salaries, therefore, ought not to be assigned according to the rank of the classes only, but rather according to the zeal exhibited and the services rendered. Let there be granted at first, a somewhat better salary to the masters of the upper classes; but under the proviso of increasing the pay of the others according to the zeal and talent they display, and especially in case of long continued perseverance. Even when leaving to the head master the direction and superintendence of the whole, never let his fellow-teachers be dependent on

his caprices; they ought to be as independent of him as good order and the necessary unity will permit.

The system resting on an equality in respect to salary, and the relative independence of all the masters employed at the same school, has the advantage of leaving to every one his dignity—of liberating him from harassing control, from a punctilious and often tormenting surveillance. It removes all subjects of discord and jealousy between men, who need the greatest harmony to succeed in a common task; but by this system, it is more difficult to maintain among all the parties that *unity of mind and of method*, which is not less necessary than the brotherly unity that ought to exist between fellow-teachers. To obtain and to preserve this unity, a concurrence of measures and of circumstances is required, more difficult than the choice of a good director. First, on the part of the teachers, they should endeavour to understand each other, not only in regard to the *process of instruction*, but also in regard to the *principles of education and discipline*. Then, on the part of the local committee, there ought to be exhibited complete and intelligent regulations, prescribing to every one his task and an outline of his duties. One of its members ought to be charged with superintending the observance of this regulation; and this member, likewise charged with the general direction of the schools, should be worthy of this duty, as well through capacity as zeal. Lastly, every six months the progress of the pupils and the strict execution of the regulations should be tested, by public examinations held in presence of the committee, and of the chief residents in the parish.

Another question occurs here. Where the population of parishes approaches six thousand souls, and they have sufficient resources to do something beyond what is necessary, and expressly ordained by the law, is it not desirable that they erect superior primary schools? Before answering this question, let me point out an abuse. It has happened in several districts, that, either to flatter the vanity of the parish, or to please a small number of families, the municipal councils of not very considerable towns, on whom the law did not impose the obligation of maintaining a superior school, have, nevertheless, voted the erection of such a school, not unfrequently to the detriment of primary elementary instruction; so that we have seen together, an insufficiency of elementary schools, and a superior

school equally inadequate. I, for instance, have met a parish with about four thousand souls having three elementary schools and one superior school; the three former containing each more than two hundred pupils of all ages, whilst the pretended superior school contained only about thirty pupils, of whom ten at the utmost were in a sufficiently advanced state to benefit by the instruction given them. The six hundred children of the three elementary schools had altogether three masters; and the thirty of the so-called superior school had two, whose salary amounted nearly to that of the three others taken together. Thus, thirty children of the same parish caused the same expense to it, as the six hundred at the ordinary schools. Now, would it not have been infinitely more advantageous and more just to double the elementary schools and to improve them, than thus to sacrifice them to the vain-glory of having a superior primary school, nominally only, and not *de facto?* Is not an honest ease far better than vain luxury combined with indigence? This has been happily understood by those parishes, which, instead of a superior school, that could be endowed only imperfectly and would have profited only a small number, have preferred to establish in the ordinary schools superior classes accessible to all, and have devoted their surplus funds to the formation of Infant schools, and the improvement of elementary instruction.

It will now be easy to answer the question I have proposed. Those parishes on which the law does not impose the obligation of having a superior school, *ought not to think of establishing such a school before they have in the fullest possible manner supplied all the wants of Infant and Elementary instruction*—including schools for workmen and adults; after this has been accomplished, they may be permitted to establish a superior school, if they have sufficient means left to endow it; unless they do not prefer, as I think they ought, bestowing upon the ordinary instruction all the developments of which it is susceptible. Upon the condition that nothing is left undone for the improvement of the elementary schools, accompanied by Infant schools and adult schools, but, *upon this condition only*, the establishment of a superior school will always be most useful, and for the benefit of the whole parish, even though it were profitable to only a small number of scholars; because the enlightenment and capacities of the *élite* of its members turn always at last to the profit of the entire community.

SECTION V.

ON THE ORGANISATION OF ELEMENTARY SCHOOLS IN TOWNS WHOSE POPULATION IS ABOVE SIX THOUSAND.

We have seen that a town with a population of six thousand, and which, therefore, includes about one thousand children of a proper age to receive elementary instruction, can and ought to collect them into one large communal school, divided into four classes of boys and four of girls, each containing from one hundred to one hundred and twenty-five pupils. But what should be done, when the number of children exceeds this? Ought new classes to be formed by a new sub-division? I think not. I do not indeed see how the class which includes the children from eight to ten years could be advantageously sub-divided, or that which includes those from ten to twelve years. The subjects of elementary instruction do not, in general, admit of a greater number of classes. All that can be done, when each contains more than one hundred pupils, is to sub-divide the class of beginners as well as that of the more advanced. In dividing the former, the pupils of the first year are placed on one side, and those of the second year on the other, retaining with the latter the least advanced children of the third year. So, in making two divisions of the class of pupils from twelve to fourteen years of age, a select class for the most advanced may be formed, and the promotion of the best informed of the third class may be hastened.

According to this system, there would be six classes of boys, and as many of girls: the first, including the beginners of the first year, or the children from six to seven years of age;—the second, including pupils of the second year with the least advanced of the third, or the children from eight to nine years of age; the third, or higher second, for children from eight to ten; the fourth, or higher third, for children from ten to twelve; the fifth, including in it children from twelve to thirteen, with a portion of those from thirteen to fourteen years of age; and, lastly, the sixth, into which the most advanced pupils are admitted, a select class, where the instruction will include a portion of the programme of higher schools.

This system allows of our receiving at least twelve hun-

dred children into the same communal school, and may suffice for towns whose population is from eight thousand to ten thousand. It is true that a population of ten thousand supposes upwards of fifteen hundred children; but, besides, that such a town has, in general, a college, and that the law imposes on it the obligation of having a higher elementary school,—a portion of young girls do not attend the public school, and it is known, moreover, that many children are only sent there very late, and do not pass through all the classes. These circumstances reduce by a fifth the number of children ever present at school. There is, likewise, in most towns, a number of young workmen who cannot attend school at the usual hours; whence arises the necessity of instituting a separate instruction. As to the young workmen, the administration will provide for them, in virtue of the law of the 20th March, 1841; and in reference to those who have been late in joining, the question is how they will be classed with the ordinary pupils? If they are placed along with beginners, this serious disadvantage will arise, that children of six or eight are brought in contact with much older children, sometimes already infected with the poison of vice, and therefore having need of a quite different education. If, on the contrary, they are placed with children of their own age, but better instructed, the instruction of the latter will suffer, and they themselves profit little by it. Hence it follows, that, for the sake of all, it is necessary to class these backward children separately. It is the only means of suitably providing at the same time for their education and instruction.

This leads me to speak of those *schools for the poor*, which exist in several large towns; and to ask if they are allowable as such? Is it proper, that free schools for the poor, should be placed side by side with elementary schools where a fee is required? I cannot hesitate to answer this question in the negative. As a general proposition, there should be only one class of schools for elementary instruction, whether *paying* or *free*, or rather schools containing some pupils who pay and others who do not; but there ought not to be in the same town two kinds of public elementary schools, some receiving the children whose parents are in good circumstances, and others the children of the poor. Poverty is not a condition requiring a special education, and the poor do not form a separate class of society. Poverty is an accident, and does not constitute a condition. At the side of the regular schools where all children should be ad-

mitted without distinction, some paying a small fee, and others gratuitous, there may be schools for backward or neglected children, or those who, from whatever cause, would require particular education and instruction.

There are towns in which, all the instruction being gratuitous, all the children, whether rich or poor, well prepared or neglected, are collected in the same school, and classed according to their degree of strength,—so that children of all ages and conditions are found placed on the same benches. This is not a good system, and must be abandoned; without, however, our deviating from the general rule I have just laid down: it is necessary, as I have just said, to form separate classes for neglected children, or for beginners who are too old to be placed, without disadvantage, with children from six to seven years of age.

There are other towns in which the pupils of elementary schools are, as it were, divided into two parties: on the one side are ranged the children of parents who are able to pay the fee, and on the other, poor children, who are received gratuitously. By this means there is not only raised a wall of separation between the children of our people, which our manners and institutions do not sanction, but an inequality is established of which justice cannot approve. To the first are given the most spacious, best situated, and best furnished halls, the best teachers, and most care; to the others, there is only given what is absolutely necessary, and frequently very unfit teachers: it is charity which seems to be bestowed, and with a bad grace. The system is doubly blameable, when thus practised. We know that there are cities that understand and exercise charity in a different manner, and which support free schools quite as good as those which are paid for: honour therefore be to them! But I would not the less desire that they modify their system. Let them, along with infant schools, evening and Sunday schools, continue to keep up free schools, but merely as preparatory and exceptional schools, and let a child, whenever he has given proofs of good conduct and ability, be placed, as a reward for his zeal, in the elementary communal school, and always as a free pupil or pensioner of the town. In one word, let there be no exceptional schools, but those which would be necessary, *even although all were free.* I do not here condemn free schools as such—I shall afterwards return to this question—I condemn them as schools

for the poor, placed beside schools taking fees; and especially as they never receive the same care as the latter.

To sum up: as one master at least is required for each one hundred pupils, so at least four classes, with four teachers, are necessary for five hundred children of both sexes,—two for boys, and two for girls; eight classes at least—four for each sex, for every thousand pupils; twelve for fifteen hundred children, if all are collected in the same place; or three schools of four classes, as if for three times five hundred pupils; or, again, a school of eight classes and one of four, as if for a thousand or for five hundred pupils, if there are *several* school-houses, and so on. Infant, and exceptional schools for backward and neglected, imbecile or ill brought up children, for young workmen, and schools for adults, would complete the system.

Let us suppose a town containing twenty thousand inhabitants, and having to provide for the instruction of about three thousand children: what will be the best organisation that it can give its schools? Such a town may be considered as having to class six times five hundred children into six large schools, each divided into two classes for boys and two for girls, or into twelve schools, six for boys and six for girls; or, what would be better, it may establish at three different places three schools for a thousand pupils each, and each divided into four or five classes for boys, and as many classes for young girls.

For a town whose population exceeds ten thousand, and which contains more than twelve hundred scholars, the centralisation of elementary schools in the same building would be of no use, or only injurious. Every considerable town ought to be divided into school-districts or cantons, and this division ought to correspond, as much as possible, with that of the parishes. The schools for the people are erected under the shade of the churches, and they can receive nothing but benefit by remaining there; but there is no need that this protection degenerate into domination; besides, it may follow the schools everywhere: it is not necessary, for the just influence which religion ought to possess over popular instruction, that the school should lean on the walls of the church—it will be sufficient if the clergy display everywhere a marked zeal for the education of the people. If there were a large town which until now possessed twelve or fifteen parochial schools, held for the most part in confined and badly-situated houses, and collecting on the same forms children of all ages, follow-

ing in general an old routine, frequently excelled by private schools, and having, besides, no common bond of union, would it not be infinitely better that the municipal authority should reduce the number, so that each school should contain from four hundred to five hundred pupils, classed according to their sex, their age, and their wants? In establishing this new system, in erecting fitting shool-houses in the principal quarters of the town, and in its centre, one appropriated to the higher school, we should not be regulated by the number of children actually present in the public schools, but rather by the number of the whole population, divided by six, a deduction being made for the small number who attend the college. Thus, for instance, a town with fifty thousand inhabitants ought to be able to give elementary instruction to at least eight thousand children. It will therefore have to organise at least eight schools, of one thousand children, or sixteen schools, of five hundred pupils. These numbers will at first be very imperfectly filled up; and each class, instead of containing a hundred pupils or more, may at first only reckon the half or the fourth part of that number. But, undoubtedly, if these schools be properly organised and well managed, in a short time no private school will be able to compete with them; and in proportion as better practices replace the present ones—a thing that cannot fail to happen from the very progress of popular education—those spacious halls which will have been opened for youth will be more and more filled, and a new generation will scarcely have arisen, when all the children of the people will eagerly hasten to take advantage of the immense benefits prepared for them.

One of the conditions of such success is, that all schools of the same town be placed under the same central direction; not merely to impress on them the same uniform character, but, above all, that relations of good understanding and harmony may be sustained among them, and that they may mutually support and second each other, instead of all being injured through a jealous rivalry. One of the great disadvantages arising from the isolated condition in which schools of the same town are generally left, is, that no pupil is obliged to attend the same establishment constantly. I have known town-schools in which, out of two hundred children, there are not twenty who begin and end their education there, and who have very frequently changed their school. Education and instruction have equally suffered from this unli-

opportunity of quitting one establishment for another.
ıt to be provided that each child be received only into
ool of the canton or parish where he resides, and that
ld change his school only when changing his district;
t, however, even in this case, his being obliged to quit
ool in which he was first enrolled. The advantages of
ɡulation would greatly prevail over any inconvenience
ıight arise from it. But the observance of such a re-
n supposes a *central government*, by which the particular
rs of the various schools would be appointed. The
. director would be the perpetual *moderator;* he would
le the teachers into regular conferences, and at the same
: the organ between them and the municipal and univer-
thorities.

ɡe towns are being daily adorned and rendered more
'—their streets are levelled, their quays improved, and
ıblic places enlarged—academies, theatres, and exchanges
cted—and everywhere more wholesome prisons replace
ɑious dungeons of the middle ages: thus, everywhere is
ɔn bestowed on public health, pleasure, and riches—on
and humanity. It seems to me that, in the midst of this
ıs and amelioration, enough is not yet done for popular
.on, on which, nevertheless, the rest all depends, and which
to be the foundation of the great edifice now rearing.
'e elementary schools, render them as good as possible,
ıce them, with this object, not in sumptuous palaces, but
ıble buildings, and you will have at once better provided
: public safety, added to the riches and greatness of the
and fulfilled the noblest duty of humanity,—you will
science, at the same time, more useful and more general,
ınners milder and purer, commerce and industry more
ıing, and the course of government and of the adminis-
of justice more easy and beneficial.

SECTION VI.

:XED SCHOOLS, IN RESPECT OF THE MODE OF RELIGIOUS WORSHIP.

:RTO, while discussing the organisation of primary schools,
'e not taken into account that the inhabitants of the same
t, as in many localities in Alsace, Lorraine, &c. in the

south of France, may profess different religions. It is on this account that the law gives to the Minister of Instruction, power to authorise, by the title of parish schools, seminaries especially belonging to any one of the forms of worship recognised by the State. This provision of the law only treats with respect a custom already existing; for in many of these mixed communities, the municipal contributions have for a long time been equally divided among the schools of the different creeds.

In populous villages, this division has no other inconvenience than that of keeping up, between the inhabitants who profess different religions, a separation which it would be desirable to have entirely removed; still education and instruction do not suffer by it, as it is sufficient, in organising the schools, to proceed in the same manner as if for several distinct communities. But how can this be done in small villages which are divided between two sects? There are in Alsace, villages with five hundred inhabitants which support two common schools, one of which, belonging to the minority, often contains no more than fifteen or twenty pupils. The result of this is, that the two schools are not in a desirable condition. Shall the suppression of this school of the *minority*, and consequently the advantage of having but one school better endowed and more suitably organised, be placed in the balance against the inconvenience of intrusting the education of a certain number of children to a teacher professing a different religion?—or what amounts to the same thing, shall there be *mixed* schools in a country which reckons religious equality amongst the most precious of its rights, and where the law itself places religious instruction at the head of all education? We can conceive the assembling upon the same benches of pupils of different religions in special schools, and even in colleges; because their religious convictions are already formed, or because provision is made for the teaching of religion independently of, and apart from ordinary instruction; and, even there, a strict impartiality and an extreme delicacy is for many reasons necessary on the part of professors, lest they wound the feelings of one party of the pupils; and care must be taken not to excite those differences, the effacing of which is the design of uniting them in the same school. But in popular schools, where religious instruction is not only the most important part of education, but where the spirit of religion should pervade all, and serve as the foundation of morality, and a common prayer should com-

mence and terminate the lesson, this admixture offers much greater difficulties. There are, it is true, some mixed schools where the most strict impartiality presides, where no trace of confessed preference is found, where pupils of different religious professions sit quietly side by side, living together in the same manner, imbibing the same sentiments, and receiving from the same lips the same truths and precepts of morality and religion, not of religion under any particular form, but of universal religion, of that which all religious men profess, and which serves as the common basis of all worship. But besides that few schools are thus managed, and that their management pre-supposes very rare qualities, at what sacrifice are those results obtained? Is it not at the expense of all that forms the essence of religious education, nay, which is religious education itself? In suppressing at the commencement and close of the school confessional prayer, and substituting for it a prayer without any distinctive character, the religious habits of the children are disturbed; the suppression of all prayer would deprive them of an important means of religious education; and in making each portion of the children offer prayer for themselves apart, or in causing them all to recite the same prayer, if some are to kneel while others are standing, there is great risk of nourishing in the minds of the children that very intolerance which they profess to be contending with, or else of implanting in their hearts the germs of scepticism and indifference. In such a school, the master who professes the religion of the majority is constantly under restraint, and never dares to express himself with entire ease and freedom, for fear of forgetting his *part* of professional indifference. He will be constantly liable to failure in this duty; and he will not be able to fulfil it but at the expense of the influence which he ought to exercise over his pupils. Until, therefore, by a general progress in religion effected by other means, the different sects become reconciled, I think it is better to institute primary mixed schools only where they are absolutely necessary; that is to say, in districts very thinly peopled, or too poor to support several schools, or where nonconformists form only a very small minority. But in this case it is most indispensable that the superior authorities take care that the religious acquirements of this minority, be it Catholic, Protestant, or Jewish, be not sacrificed; and whenever the funds will permit it, there

should be added to the principal master, an assistant who professes the religion of the minority.

SECTION VII.

ON POPULAR, SPECIAL, AGRICULTURAL, AND PROFESSIONAL SCHOOLS.

WHEN primary schools have all possible development given to them, according to the different requirements and resources of the various localities—will they be sufficient? Or should there be added special schools to complete the education of the future agriculturist or future artisan? I have spoken of the necessity of establishing agricultural schools in the villages, and professional schools in the towns, independently of ordinary and inferior schools. It is most desirable that there should be in every department, if possible, an agricultural institute, similar to that which M. de Fellenberg has established at Hofwyl in Switzerland, or like that founded by M. de Dombasle at Roville; that there should be in large towns industrial and professional schools, like those at Metz and Strasburg: but it is evident that these schools could not receive the mass of the pupils from the primary schools; and that they are not intended to form simple agriculturists and artisans; but farmers, foremen, and engineers. The best agricultural school for the mere labourer or vine dresser will be example, and his own labour in the fields and vineyards; and that this first of the arts may not remain stationary, and that its progress may profit all, many other means can be employed, besides establishing special schools of agriculture. To overcome custom, and to induce husbandmen to adopt new methods of cultivating and preparing the ground, even the number of agricultural societies and meetings, the prizes held out by the authorities, and the examples given by those landowners who are rich and enlightened enough to devote themselves to the study or use of new inventions—even these will be barely sufficient. To this might be added, with certain benefit, the example given by the pupils of the agricultural schools disseminated through the country. One or two young men from each village, who have been thus instructed, would suffice to spread everywhere the fruits of their education, and the progress of agricultural

art. But still the condition of progress of this kind is, that a greater *general instruction* be spread over the rural districts, now, indeed, freed from the yoke of feudal lords, but deprived, at the same time, of the beneficial influence they often exercised over them. This general instruction can alone dispose the thousands of smaller proprietors, who share the soil, to adopt useful improvements, which alone produce progress in agricultural science. There is, besides, a direct instruction in this respect, which might be carried out in all the schools in the country. We shall return to this subject when we treat of instruction in the popular schools; we shall then see how far the village teacher may still render himself useful under this head.

Our conclusion will be the same in respect of professional or industrial schools. Some have unwisely attempted to put these in opposition to the primary superior schools, or even to substitute the one for the other; but the two species of schools have different objects, and can very well exist together. Professional schools, far from rendering superior schools useless, or from being preferred to them, take their existence for granted, and rely on them for help.

Primary superior schools are intended to give a greater development to primary instruction; but they have nothing in common, and ought to have nothing in common, with secondary instruction; and if, in some places, they resemble colleges, without Greek and Latin, it is because the end of their institution, and the desire of the law, is misunderstood. They address themselves to the people, and are made for the people, like the elementary schools. There are amongst the labouring classes, from the simple day labourer to the steward of a large estate, from the artisan and simple workman to the foreman and manager in the manufactory, positions more or less elevated and difficult, and requiring more extended knowledge—enlarged and better education. This it is which has caused the establishment of primary superior schools, opened indiscriminately to all who are called to such positions; while professional and industrial schools should be specially devoted to the wants of those destined for trades and mechanical arts. These latter schools may join to their specific instruction, the subjects taught in the superior schools, but it is better to leave to both their own proper character. We do not propose that these professional schools should teach the mechanical arts themselves, or the various new discoveries which are made and perfected continually. These

schools can have no other end than that of teaching the elements of science necessary to all the useful arts, and the principles of the procedures common to them—of explaining the implements and elements of industry, and of accustoming their scholars to the use of their eyes and ears: they are, in a word, schools of practical *technology*, which it would be desirable doubtless to see established in all the large towns; but which, far from rendering primary superior schools unnecessary, really become only very useful through their means. From these schools of *technology*, will be circulated all the improvements of which the useful arts are susceptible; but to have them suitably received, and to employ them immediately for the benefit of society, it is still necessary to improve elementary instruction itself, on the progress of which, that of primary superior instruction and industrial instruction also depends. The better to insure the success of this latter, I have elsewhere placed, in the programme of even elementary instruction, the simple rules of *technology*, and the elements of *drawing*.

CHAPTER III.

THE CONSTRUCTION AND FURNISHING OF SCHOOL-HOUSES.

SECTION I.

THE CONSTRUCTION OF SCHOOL-HOUSES.

It is to be regretted, that notwithstanding the zeal of the superior authorities in promoting the erection of good school-houses, there still remains much to do; and what has been done leaves much to be desired. We should bear in mind that the quality of the schools depends, in a great measure, on the kind of buildings in which they are placed; for it is not likely that a school will be very good if the house in which it is, is not suited to its objects. There are not only many rural districts still deprived of school-houses in any way convenient; but the greater number even of towns are far from being suitably provided in this par-

·. I know rich and populous cities where the schools ɔrse located than even in some villages. But let me leave ss complaints and form plans for the future. Let me ex- ıow I should wish school-houses to be constructed in town ountry, even at the risk of our schemes being called ın. Far be it from me to desire to intrude on the office n of art, or to mix myself up with architecture. I ɔo architects the care of constructing solid and beautiful ı: I wish only to call their attention to what they appear mes to forget, the necessity of having a building which ınswer the purpose for which it is erected, and that the ter it should present, after solidity, is convenience.

ɣain assert, that, in order to be suitable, every school- either in town or country, should first be healthy, and moved from every unwholesome, inconvenient, noisy, or eeable neighbourhood: that it should be easy of access, airy, and cheerful: that, in its situation, regard should to the number of pupils, and the necessity of their divi- ıto several classes. Particular care should also be taken he construction of out-houses for the use of the pupils, ıe value of the property be not injured, and that sufficient be had to the health and morality of the pupils. In ıntry, when these conditions have been observed in all ıool-houses, it is desirable that a spacious court should led, for games and gymnastic exercises for the children, garden, not only for the use of the masters, but also for ıtruction of the pupils; that as much as possible the same ıg in which the schools are placed may not be used for purposes, as, for example, a guard-house, nay, even a ary prison; that the school-rooms should always be d on the ground floor, and the apartments of the master first floor; that if there is a school for boys and one also ls, there should be two outlets, and, if possible, two

In all new constructions, also, we should not be satis- th what at present exists, but remember what future ss may require; and care should be taken that there ays a school-room for little children. Steep and narrow es should be avoided: the means of heating should be nged that the stove may be always lit from the outside; ld be of china rather than of iron; or, at any rate, if of should be surrounded by a wire railing, and the heat ıted as equally as possible through every part of the

room. On these conditions I willingly leave the architect to build, and should be contented with a moderate exterior elegance. In towns, the school-houses might be more handsomely built: the care exercised in their construction as works of art, will prove to the people the value and importance that is attached by the Administration to popular instruction.

Every school-house, situated in town, should be surrounded by several courts, one for infants, another for boys, and a third for girls; for I suppose that the schools are all united under one roof. The way in which I would build a house for such a purpose is this: Within a spacious court a building should be raised, with wings on each side: each wing should be occupied on the ground floor, by an infant school, one for boys, another for little girls. The basement, like the ground floor, should be divided into two large rooms, having each its separate entrance, and should be appropriated to the preparatory classes. On the second floor, there should, at least, be four rooms for two middle and superior classes of boys and young girls. The apartments of the superintendents of the infant schools should be on the ground floor; those of the principal and chief masters on the second story of the building. A building thus constructed would conveniently accommodate one thousand children placed under the same management, and would be sufficient for a population of six or eight thousand souls: there should also be a porter to superintend the egress and ingress of the pupils, and to see that the courts and rooms are kept perfectly clean, and to warm the latter in winter. If permitted, we would plant some trees in the court-yard, that the children might be shaded during their play; for our school-house should face the east, and the sun's rays should warm and enlighten it. But I fear, that school-houses like these, perfectly suited for the purpose, and worthy the uses to which they would be appropriated, will long be but a hopeful anticipation. I know of some, however, not wholly unlike this ideal, and I would hope that their example will be imitated; let me trust, at least, that we shall not be long before we prepare large, commodious, healthy, and pleasant rooms for primary instruction; it is, as I have said, one of the principal chances of its success.

SECTION II.

ON THE FURNITURE OF THE SCHOOLS.

By the furniture of schools I understand all the necessary materials for instruction, and for their proper management in every respect. It includes, besides the forms, tables, the master's chair, and the black boards, reading tables, cards, and books in common use among the pupils; in a word, all that is necessary to render instruction possible and easy. After providing an efficient master and a convenient locality, the success of instruction mainly depends on the manner in which the school is furnished. As schools exist at present, much remains to be done, even for what is absolutely necessary or positively indispensable; what would be called the minimum of the *matériel*, should be as binding on the community as the maintenance of the place, and of the school itself. The 12th clause of the organic law ordains, that every village teacher shall be provided with a conveniently arranged house, to serve the purpose of a dwelling as well as to receive his pupils. It is evident, that if the law has not spoken of furniture, it is because that is comprehended in the perfect arrangement of the dwelling, which it is the duty of the local authorities, and, failing them, of the departments of the state, to provide. We should consider as forming a necessary part of furniture, besides forms and tables, constructed on the new principle; a chair for the master, placed on a platform in front of the forms; two black boards fixed to the wall on each side of the chair, one for problems and passing explanations, the other for communications which require to remain for some time in sight; a desk with a lock, in which the books and all that is in daily use by the pupils for the purpose of instruction may be kept; a cast-iron stove, or, what is better, one made of China, lighted from the outside, surrounded by a rail, and, if possible, placed on the side opposite to that occupied by the chair; reading boards, suspended on the walls to the right and left of this chair; slates, some portable, others inserted into the tables for beginners; chalk pencils; inkstands fixed into the tables, for the two higher classes; copy slips pasted on card-

board; a system of balls for teaching the rudiments of calculation; also a *measure,* with whatever is necessary to make the system of weights and measures thoroughly understood.

This, then, is what is requisite in every school, however elementary it may be. But in proportion as instruction is extended with the resources and claims of communities, the requirements of the *matériel* are increased. A map of the world; a globe; maps of Europe, France, and the Departments; will be wanted in the school of any locality that has the means of procuring them. It will not be sufficient to furnish primary and superior schools in the same manner: the means should be proportioned to the end—mathematical instruments and a cabinet of natural philosophy should not be wanting. We shall see elsewhere, that there are many philosophical instruments that even primary ordinary schools could afford to purchase. I should wish, too, that every community that has the means should procure for the master some useful works which he could not purchase for himself, and thus form by degrees a small school library, which, while useful to the pupils, might become the nucleus of a popular village library.

CHAPTER IV.

ON EDUCATION IN ELEMENTARY SCHOOLS.

SECTION I.

INTRODUCTION.

THE singular question has been raised, if education is possible in elementary schools, whilst the inquiry should have been limited to the manner in which it can be accomplished there. There is a twofold education: the education of Nature and Fate, if I may so speak, which depends upon all the circumstances in the midst of which the human mind is formed and developed; and the education of Art—education properly so called—free and reflective—consisting of the cares bestowed upon childhood and youth, by those to whom nature and society had intrusted them—namely, parents and teachers. A

great part of education in both senses is obtained at school, as well as at home. The presence of a child at school six hours each day, and for a period of six or eight years, at an age the most tender, and when impressions are most easily received, must, of necessity, exert a great influence over him, and tend powerfully to counterbalance all other circumstances. The master may not think for an instant of the proper education of his pupils, but his example, his good and bad qualities, the discipline of the school, the system of education—and, above all, the instruction given—must inevitably exert over them a marked influence. It is, therefore, for this reason alone, highly important that all these circumstances be rendered as favourable as possible to the natural development and proper education of the body and mind of children. It is thus of every importance that the Teacher set before his pupils a good example, that by his character, at once mild and firm, and by the discipline he observes, he may exert a favourable influence over them, and that the system of *instruction* be subordinate to the wants of *education*. Therefore, the best Teacher is not he who is best informed, and most skilful in imparting instruction; but he who joins to these qualities, the most dignity, kindness, firmness, and authority. For this reason, all that belongs to the school, the materials themselves, the situation of the hall, the classing of the pupils, and all the exterior arrangements are of importance. All these circumstances are of influence in education, and belong to the art of teaching.

Let the school then be directed by a man of virtuous character, besides being qualified and well informed; let the discipline be firm without tyranny, founded upon the love of order, of propriety, and obedience; let the rewards and punishments be awarded with wisdom and justice, and emulation put in play without exciting the bad passions; let the system be favourable to the unfolding of the faculties—even the mechanism of instruction must assist the labour of the intellect; let the abode of the children in school be rendered so agreeable and interesting, that they may repair thither with eagerness and pleasure; let instruction, in short, instead of being addressed to the memory alone, always exercise the judgment; and, especially, let the moral and religious instruction be worthy of its object: in a word, let the school and the teacher, the discipline and instruction, be only by approximation what they should be, and there would then be no question upon the subject of education:

a school thus constituted will exercise a strong influence over the pupils—an influence powerful enough to counterbalance and overcome that of all other circumstances united.

To the general influence exerted over children by the whole constitution of a good school, let there be joined, direct, rational, and systematical education—in respect to which, instruction itself is only a means—and the principle of which must govern all the cares of which children are the object; the elementary school will then not fail to be an essential and powerful means of education, properly so called—an institution destined not only to spread, among all classes of the people, certain branches of knowledge; but, especially, to form in them all the principal virtues of men and of citizens, to insure the safety and morality of the public, and thus to add to the happiness and greatness of nations.

It is of this direct education, inasmuch as it is the highest duty and true mission of elementary schools, that we propose to treat in the following pages.

SECTION II.

EDUCATION PROPERLY SO CALLED IN POPULAR SCHOOLS.

It is not sufficient, in the popular elementary schools, to teach children reading, writing, arithmetic, and to inculcate, with more or less success, some ideas of religion and morality, history and geography, &c.; the one thing needful, is the *education* they ought to receive, and which, as has been said, should be the same for all classes of society, all having equal need of, and an equal right to it. By systematically developing and ennobling the natural faculties, its aim is to put the young in a condition to fulfil, in whatever station they may be placed, their destiny as men and citizens, and to perfect themselves more and more during the whole course of life. But, for this end, the ordinary exercises of school and instruction are not sufficient. To attain so high an object, we must not rely simply on the influence which a skilful teacher and virtuous man may, and always does, exercise over his pupils, by his example and precepts, his discipline and instruction: it is necessary to go to work directly and

matically, to develop and ennoble, by special exercise, each
e faculties and fundamental dispositions which constitute
piritual nature of man, in order to insure its empire over
nimal nature; each must be developed by itself, but also
e relation that each bears to the other.
ıe simultaneous and harmonious development of these
ies is the end of education. But as their exercise is con-
d with organs, as the health of the body is of infinite im-
nce to the health of the soul and the vigour of the mind—
ın, besides, in this lower life, can, in general, only gain his
. by the sweat of his brow and the help of his hands—*phy-
ducation* is one of the conditions of true education.
ıother condition of this education is, what is termed *logical
tion*, and which has for its object the exercise and forma-
of the judgment, another necessary instrument in the acti-
ınd progressive development of the human being. The
and the judgment are the two organs of all the activity
ın, and their healthy state and strength is the twofold
tion of all moral and intellectual perfection. Man can
become what he ought to be on earth, and really fulfil
stiny here, through the assistance of his body and judg-
. All true education supposes, then, *physical* and *logical*
ıtion. If I do not give the last-mentioned the more
ıon name of *intellectual* education, it is because I reserve
ppelation for that part of true education, whose object
develop the reason, and to satisfy the wants of truth and
.

SECTION III.

PHYSICAL EDUCATION IN ELEMENTARY SCHOOLS.

object of physical education is to favour as much as pos-
the development of the strengh and agility of the body,
he first place, for the sake of moral and intellectual develop-
and next for the labour to which man is destined. It has
asked, what elementary schools can and ought to do in this
ct? There is so much the more need of care in this parti-
, as the most part of those entering the popular schools will
re strength and health to gain an honourable livelihood.

Although the physical education of children begins long before their entrance at school, and depends principally on the care of their parents—teachers and authorities set over elementary schools have duties to fulfil in this respect.

In the first place, the health of the children must in no wise be injured whilst in school. To effect this, the room in which they are kept, during half of the day, must be wholesome, in a good exposure, well lighted, neither narrow nor low, nor placed in a damp situation, and ventilated so as constantly to renew the air, without exposing the children to draughts—neither cold in winter nor too hot in summer. We have already stated how they should be heated; there are very few schools which are as they ought to be in this respect. They are in general warmed by a large iron stove, which gives out a burning heat, and is placed too near a portion of the pupils; and usually, from a false economy, the fire is kindled in the room, which exposes the children to great danger.*

More attention must be paid, therefore, to the cleanliness of the room than is commonly done, as well as to that of the pupils, as is prescribed in all the regulations. Health and morality are both closely connected with cleanliness; and we shall return to this subject again, in treating of moral education and discipline.

The organisation of the school must be such, that the children, especially the younger ones, be not constrained to remain too long on their seats, but have a little exercise from time to time. For this purpose, there should be attached to each school a green, or well-gravelled court, with a simple gymnastic apparatus, in which the pupils, under the superintendence of the teacher, may have free scope for exercise, and which should be unaccompanied with danger, and not too fatiguing.

The teacher will have to watch with care, that his pupils, especially in writing, keep themselves in a position favourable to respiration. He will also take care to dismiss immediately any children infected with diseases which they might communicate to their companions.

For the sake of the health of the pupils, it would be desirable that all schools should be regularly visited, from time to

* In the department of the Lower Rhine, within a few years, several severe accidents have occurred from this cause: two little girls have been burned, from having gone too near the mouth of the stove.

time, by physicians expressly intrusted with this care, as is done in the greater number of Infant Schools.

M. de Gerando has, in his normal course, earnestly represented to teachers the care they ought to take of the health of their pupils; and I refer the reader to it, and to works which specially treat of this subject.

I have intentionally said nothing of the inadmissibility of punishment which would injure the health of the children; because I ought to suppose that there are now no teachers so irrational as to have recourse to such chastisement. Besides, it is forbidden by law.

Teachers might render themselves very useful, in the matter of health, by the counsels they might give the children and their parents, occasionally, or in regular lessons. There are a great many rules and maxims for the preservation of health, as safe and sure, as easy to be understood and imparted. On the other hand, there are in this respect, especially among country people, many fatal prejudices and practices, which ought to be combatted and overcome. The teacher must be put in a condition to spread these good maxims, and to oppose them to superstitious and bad customs. The best means to accomplish this would be, to place in their hands a good treatise on health, containing only what is most certain and approved by medical men, with some advice as to the care of the sick, and the prompt measures to be taken, in case of accidents, whilst waiting for the arrival of the surgeon or physician.

Physical education, as it is generally understood, has a two-fold aim: the health and development of the strength of the body as such, and the exercise of the organs, or the education of the *senses*, for the sake of the intellect. But it is evident the latter rather belongs to logical education. The senses which it is most important to cultivate, and which are most susceptible of education, are the sight, hearing, and touch. It is well known of what delicacy of touch the blind are capable; but here necessity is the teacher, and no art can produce the same degree of perfection, which, besides, is rendered useless by the possession of sight. As to sight and hearing, every thing depends on the attention we are early accustomed to bestow on what we see and hear. To see well, we must look with care; to hear well, we must listen attentively. The *attention* must thus be cultivated first, as the general faculty of intuition or observation, and then as the principle of all intel-

lectual activity, and the condition of the success of all logical operations. If children hear or see badly—if they do not properly distinguish objects or sound—if they often do not even see what passes before their eyes, or what is addressed to them, it is for want of attention—it is because their mind has not been sufficiently excited. The savage sees and hears better than the civilised man, because he has greater need of paying attention to what surrounds him. Every thing in the education of the senses, as in logical education, depends on the care with which the faculty of attention is exercised—which is the strength of the mind, and the principle of the development of all the other faculties.

SECTION IV.

ON LOGICAL EDUCATION IN ELEMENTARY SCHOOLS.

THE chief object of logical education is to form the *judgment*, as the general instrument and condition of all moral and intellectual development. To think is to judge; and in the culture of thought, the chief aim must be to render the judgment *just* and *prompt*. But the justness and activity of the judgment supposes a vivid sensibility, an imagination capable of conceiving, preserving, and reproducing its ideas, a faithful memory; and a habit of strong, steady, and penetrating attention, is the condition of this. Up to a certain point, logical education is obtained independently of plan or effort, if I may so speak, in every good school; and instruction, however it may fall short of what it ought to be, naturally forms the judgment. Everything ought to contribute to exercise and perfect it. But this education must not be so limited; it ought to be the object of *direct* and *immediate* care—of exercises specially directed to this end. All good teachers agree in acknowledging the utility of what are called in Germany intellectual or logical exercises (*Denkübungen*). These exercises, whose object is to form the judgment, by developing its faculties, should be on a fixed plan, founded on the nature of the mind, and proceeding, like it, from the simple to the compound—from the easy to the difficult.

I must limit myself to pointing out the path to be pursued, and to showing how such exercises may enter into the plan of the studies of our most elementary schools.

ɔorrectness of the judgment depends, in the first place, *bility** as the means of intuition and observation; and ɜhing the principal data of our judgments. Sensibility erefore be first exercised.

ɹy be that the power of receiving impressions depends ly on our organs, and that it may be more or less .th some than with others; but the quality of our im- s certainly depends on the degree of *attention* we be- them. Impressions are nothing to us, except in so far *ɔerceive* them; they become *sensations* only through n, which is that activity of the mind, necessary to allow ression to enter and leave a trace there. If then we objects with distracted and unsteady attention, the ons received from them will be without clearness pth—they will be only superficially imprinted on ıd, and in a vague and unsettled form. The result the imagination will conceive and retain them with y, and reproduce them confusedly, without strength ırness, and thus will present to the judgment only im- data. The imagination, as the faculty of conceiving, rving, and reproducing the images we form of objects ıpressions, depends necessarily on the sensibility of t is the complement and the continuation; and conse- ly depends, like it, on the attention with which we impressions at first. Therefore, the stronger and stea- attention has been, the impression will be the more ıd profound; the imagination will also conceive it more ɾ, retain it with constancy, and reproduce it with fide- mages, which must fix sensible data in a permanent the mind, and which are the elements of our knowledge ard things, will be the more strongly and more clearly ɜd—the deeper and stronger the impressions which material for them have been; and they will be better ɜd, and more faithfully reproduced, the more strongly ve been first produced: their conception, preservation, roduction, therefore, equally depend on attention.

ɔubtedly there is something more in perception than in n, resulting immediately from impression; something the conception of images than in simple perception,

ibility here signifies the perceptive, or rather receptive faculty. er of receiving impressions or information from the external

and more effort is required to reproduce them; but attention is the principle of all these operations. Through it the mind receives impressions, and changes them into sensations, perceptions, and images; through it, preserves and reproduces them, and it is also through it that these become notions and ideas. All these operations are only *continued and persevering attention.* Therefore, the stronger, more constant, and steady it is, these operations will be the more successful; and the more certain and easy will be that ulterior work of thought, of which the sensible data are the first materials.

Whatever inequality nature has established among men, by bestowing on some a more perfect organisation than on others, education establishes a still greater. The sensibility may be brought to perfection by the care with which the attention is excited and nourished; and although it be admitted that the imagination is connected with certain organs, no one can deny that it is capable of education, and that it also depends for its exercise on attention. In short, even if the attention itself —that strength of mind which is the principle of all intellectual life—should depend on organisation, it is yet controlled by the will; and, on any supposition, requires to be exercised and cultivated; it can and ought to be so.

The work of education should therefore be begun by cultivating the attention. "Attention," says M. de Gerando, "is an effort—an effort directed towards a fixed end—an effort sufficiently prolonged to attain that end. It may be inert or active—it may wander or be directed with order—it may be changing or persevering." It must therefore first be awakened, excited, and exercised; then directed and guided, strengthened and fixed.

The curiosity of children should be early excited and satisfied, to prevent them becoming indifferent and inert. For this purpose, they should be taught to look around them, and to listen with attention. All intellectual education in the elementary school must begin with this, as well as all education in general. Above every thing, the minds of the young pupils must be awakened; they should be taught to examine the objects which surround them, and to distinguish them from each other. Afterwards, they should be accustomed to consider in detail a fixed object, to analyse it, then to compare it with another object. To distinguish, by naming them, the various objects within their reach; to detach them, so to speak, from

ach other, in the complex picture they form; then to analyse hem one by one, to gain a knowledge of their characteristics r special properties; lastly, to compare them with others, elatively to these properties;—such are the first exercises hich may be given to children, to awaken and exercise their ttention, as the faculty of observation.

The enumeration of the objects inclosed in a given space, a etailed description of the various objects enumerated, and the omparison of them with each other, in relation to their resemlance and difference,—such are the operations on which the oungest may be at first exercised, their attention being directed o them by questions. The enumeration might be made by umbering and properly naming the objects; the description iven by the aid of the five senses, and this will include the arious properties which are revealed to the touch, sight, hear- g, smell, and taste. The objects should then be compared, relation to all these properties. This enumeration would at irst be simple; afterwards, there may be added the classification f objects, according to their origin, destination, and utility, tc. At first, the description might be only through one sense, nd completed by degrees; in the same manner the objects hould at first be compared only under one relation.

In this manner the children, whilst exercising their attenion and judgment, will acquire knowledge, and form for themelves a language. Such exercises, suitably graduated, may be aried, and rendered as amusing as instructive. They will someimes be on the objects on one side of the school-room, or even n all the principal objects contained in the room; sometimes n a certain number of different things, such as flowers, fruits, ooks, and stones laid on a table, or figures traced on a board. They may be infinitely varied; and this variety, whilst, at the ame time, it renders the exercises more useful, will be another lement of success.

There are other exercises for cultivating the imagination, as the faculty of reproducing images. The children may be nade to describe objects which they have seen, and which they have been made to examine with this view, or to compare a present with an absent object. In all these exercises the children should be directed by questions put with order and method, care being taken, at the same time, to correct any faults of language made in the answer.

There is another application of the imaginative faculty: it

consists in acquiring an idea of things from a simple description of them. To cultivate it, in this respect, the teacher will describe curious objects, animals, and plants, which the children have never seen—comparing them with analogous objects with which they are acquainted; he will then question them, that he may be certain they understand and remember them. Thus, he may make them conceive the idea of a wolf, by describing it in its relation to a dog; of the lion, by comparing it to a cat; of the cedar, by comparing it to the pine, &c. A print, a picture of the object thus described, *which he should afterwards place before the children,* would finish this exercise usefully.

I say nothing here of the imagination, as the *poetic* or the *creative* faculty. This is not a simple faculty, and therefore cannot be cultivated by particular exercises. It depends as well for its qualities as its defects on the imagination, properly so called—and on the sensibility, on the judgment, and on all the moral and intellectual development. All that can be recommended to teachers, in this respect, is to watch over the manifestations of this faculty, so that they prevent its wanderings. The more care, likewise, that has been taken to strengthen the attention, and exercise the imagination—properly so called—and the judgment, the more certainly may the teacher prevent the errors which a philosopher has termed *La folle du logis.* The imagination may be exercised *directly,* as the faculty of combination and invention; but in the higher classes only, by written compositions, and by narratives and descriptions recited by the pupils. Lastly, in so far as the cultivation of the imagination, as the faculty of *ideal conception,* is connected with the sentiment of the beautiful, it belongs to æsthetic education.

With regard to the exercise of the memory, the faithfulness of which is of so much importance to the judgment—while referring my reader to the excellent remarks of M. de Gerando on this subject,* I shall only permit myself to add a few observations. It is known, that a very good memory may be found united to a weak judgment; which does not prove, as superficial observers have maintained, that a good memory can injure the judgment; but simply that the judgment is distinct from the memory, although depending upon it. Whenever the judgment is not formed from actual impressions, it must be from remembrances; and then the correctness of it will be in pro-

* Cours Normal, 5e Entretien.

portion to the faithfulness of these. A faithful memory is therefore the condition of correct judgment; whilst the other qualities of this faculty—facility, extent, and constancy—are connected only with instruction, or the knowledge of things. In order that our judgments, formed from acquired ideas, may be correct, it is sufficient that the memory be *faithful;* but, as the instrument of acquisition, it is important that it be at the same time *ready* and *constant, extensive* and *exact.* It must be exercised, then, under this twofold relation to two ends—as the condition of the judgment, and as the instrument of knowledge. Under the first relation, the only means is to strengthen the attention. We can only retain well what we have observed attentively, and we seldom forget what interests us strongly. To insure the faithfulness of our remembrances, the attention must be especially cultivated; and the better to retain the ideas which are the object of instruction, they must be rendered interesting. The memory, as the means of instruction, must then be exercised by mechanical processes—so to speak—in the retention of a series of ideas or propositions, by making the children learn easy tasks. We shall examine, elsewhere, what ought to be the employment of the memory in this respect; and we shall then see, that much may have been learned without there being true instruction, or the acquisition of real knowledge; because, whatever has been imposed on the memory by dint of repetition, does not, on that account, enter the mind; but we shall see also that there are things which can only be properly understood, after they have been learned by heart. I must confine myself here to insisting on the necessity of exercising the memory, as the faculty of retaining, in a faithful and permanent manner, the ideas we ourselves form, as well as those we owe to instruction; and there is no way of accomplishing this, but by a habit of close and steady *attention,* which is the common condition of a happy employment of the *sensible* or observing faculty; of the imagination, as the faculty of conception and reproduction; of the memory, as the depository of our remembrances, and as the faculty of retaining and reproducing the thoughts; and, consequently, of the judgment itself.

The exercises, whose design is to cultivate directly the attention of the pupils, do not exempt the teacher from endeavouring to engage it, by taking care to render his lessons as interesting as possible;—the degree of attention bestowed,

especially by young children, being in proportion to the degree of interest excited. He must not forget that every lesson should be, indirectly, an intellectual exercise; in this sense it should always be addressed to the judgment; and that no lesson is really useful, unless it is clearly understood. Exercises in mental arithmetic and grammatical analysis, may usefully vary the direct exercises. Two hours a-week should be devoted in the junior and middle classes to intellectual exercises, properly so called; other two to exercises in mental arithmetic, suitably graduated; and other two to grammatical analysis and exercises in language. I do not speak here of arithmetic or grammar as objects of teaching and means of instruction; but as they ought to be made use of in logical education—in the education of the intellectual faculties. Mental arithmetic is peculiarly adapted to fix the attention and to form the instrument of thought; whilst it is, at the same time, a means of emulation and amusement to the young pupils. It is the same with grammatical analysis, when it is performed with intelligence, and care is taken that the phrases express always ideas familiar to the children. Language being the condition and expression of thought, too much application cannot be bestowed on exercising them in it. It is not necessary, for this purpose, to begin them prematurely with a course of grammar; it is enough, at first, to place before them good examples, and to correct them when they make use of a wrong expression; afterwards, to explain to them what they have learned—being certain always that we are understood by them; lastly, previous to their passing into a higher class, they should be exercised in grammatical analysis. A deeper and more serious study of grammar will come afterwards, to finish the work.

SECTION V.

OF LOGICAL EDUCATION—CONCLUSION. OF THE INWARD SENSE—THE REFLECTION—JUDGMENT AND THE REASONING FACULTY.

But it is not only on the exterior and material world that children must be habituated to fix their attention. In proportion as man, in familiarising himself with surrounding nature,

g amongst his fellow-men, has exercised his intellect
s without, he feels the need of looking into himself,
'ers within his soul a world of sentiments and ideas,
ı it is of every importance that the early attention
upils be called. Self-knowledge is the condition of
ıerfection, and, especially, of all moral improvement.
e some who never attain this self-knowledge, and who
antly deceived, from the neglect of habituating them-
observing, and taking account of, the emotions of their
ıw, without this self-knowledge, it is scarcely possible
ve the dominion over self. The legitimate empire that
ıght to hold over the passions, over all the emotions of
—even the best—over the activity of the moral and
al faculties, supposes, besides a strength and firmness
ll, the knowledge of self, and of our dispositions and
es: but this knowledge is only acquired by the habit
attention in regard of what passes within us, and by our
ş, with the same interest, the changing scene of the
world as that of the world without—by our rendering
ut of the emotions of the heart, the thoughts of the
our affections, desires, and inclinations.

essential, therefore, to accustom children to reflect
ıat passes within them, in the first place, in order
them a knowledge of the general nature of man,
wards to teach them the knowledge of themselves as
ls.

omplish this end, it appears to me necessary to devote
ı-week, in the higher classes, to conversations on the
nature of man, pursuing a fixed plan, and encouraging
ren to confirm, by their own experience, the remarks
g this instruction, which may be by turns *didactic* and

A phsychology for elementary schools—a clear and
reatise on the nature of the soul—to serve as a text
ɔne of the elementary books we still want. Children
ıs be accustomed to look inwardly, and to study them-
It will also be necessary to hold, from time to
ividual conversations with them, to render them at-
o their particular inclinations and defects. I shall
this subject when treating of moral education. It is
t sufficient to show how important it is to the whole
education, that the attention of the pupils be early
their spiritual nature, by means of special instruction

and exercises directed to that end.—It remains to be seen how the judgment and the reasoning faculty can be exercised in elementary schools.

To speak, is to affirm; to think, is to judge. The design of all the preceding exercises being to furnish exact data to the mind, they consequently serve to render the judgment more correct and active. There is a twofold judgment—first, the judgment which is styled in philosophy *synthetic;* by it ideas are formed from the data of external or internal observation, or from description and instruction; and this depends on the sensibility, and the imagination as the faculty of conception, which depend themselves, for their degree of strength and sincerity, on intuitive attention. The correctness of the judgment is secured, in this respect, by exercises, having for their aim the strengthening of the attention, as the faculty of observation and conception. There is, besides, the judgment styled *analytic,* which is exercised upon impressions and remembrances, or upon the ideas we have formed of things: it is the judgment which *analyses* and applies our ideas and remembrances. But as the judgment we exercise upon objects depends materially upon the ideas we have formed of them, it is evident that the care taken to render the synthetic judgment, which forms ideas, correct, will, at the same time, secure the truth of the analytical judgment, which is only the decomposition and reproduction of them. It sometimes happens, however, through indolence or rashness of mind, that we do not clearly perceive what our ideas are, or imagine them what they are not. In both cases we deceive ourselves, from want of sufficient attention. To cultivate the judgment in this respect, is therefore to cultivate the attention, in so far as it is applied to the analysis of our ideas. We must then, by frequent exercises, of which the Socratic system furnishes the rules, habituate children to give an exact account to themselves of their ideas—to deliberate in their mind—and to interrogate their consciousness and remembrances aright. In fine, to form the judgment, the attention must always be exercised and strengthened, as it is upon this its accuracy depends: it is the same strength of mind, by turns applied to objects and ideas, which presides over all our judgments. It is, however, necessary to have recourse to one set means for the cultivation of the intuitive and imaginative attention, or *synthetic* judgment, which forms ideas and stores them in the mind; and, to

others, for exercising the reflective attention, or the analytic judgment, which decomposes ideas, and explains and applies them outwardly.

As much may be said of the *reasoning faculty*, which is only another form of the judgment, and whose accuracy depends equally with the judgment on the strength of the attention. Like the judgment, the reasoning faculty is sometimes synthetic, sometimes analytic, according as it contributes to the formation of ideas, or relates to ideas already formed, or rather, to analytic propositions. In the first case, it proceeds by *induction*; in the second, by *deduction*. The difference between induction and deduction is, that the former enunciates something more than is presented to the observation; while the latter explicitly declares only what is contained in admitted propositions. Hence it follows, that the reasonings of induction depend especially on the intuitive attention; whilst the reflective attention presides over the reasonings of deduction. And as the real truth of all deduction supposes a true principle founded upon observation, whether external or internal, it follows, that all reasoning depends principally on intuitive attention and observation. Induction and deduction have, moreover, each their particular laws. As induction infers the general from the particular, and from the whole a part, it is more exact and certain, in proportion as more particular cases have been observed, and more essential parts of a whole known; that is, merely sufficient to enable us to conceive it. A man commits a crime; can we conclude from this that he is altogether immoral? It is evident that this would be a hasty induction. It having been observed that, in a given case, fortuitous circumstance appears to have effected the cure of disease, is it therefore to be imagined, that an infallible remedy is found for this disease in every possible case? Such judgments are formed every day; and it is easy to make even children understand how erroneous they are. There are many vulgar proverbs calculated to prevent this, such as—"Once is not always;" "the dress does not make a monk," &c.

As for reasonings of Deduction, their truth depends upon that of the propositions, which serve as their foundation or principle. If these are the product of a false induction, error can only be deduced from them; hence this first law of all the reasoning of deduction—that it is necessary to examine the *principle*, in accordance with the laws of induction. For example,

it is said, "That man must be wicked, because he is unfortunate." This is false reasoning resting on a false principle, namely, that misfortune is always the effect of misconduct. But false consequences may also be deduced from a true principle, by supposing more in it than it contains. Nothing is more common than to hear it said, "Riches are the means of happiness; now that man is rich, he must therefore be happy;" as if riches necessarily caused happiness.

These laws are in nowise difficult to be understood; and they may be placed within the reach of popular schools. We may go farther; and even teach there the fundamental principles of all deductive reasoning. All reasoning of this kind rests upon one of these two logical axioms: all the attributes of a *genus* are with stronger reason the attributes of a *species;* and the attributes of one attribute are the attributes of the subject of that attribute. "All men are liable to be deceived; it is therefore not astonishing that the wisest should be sometimes deceived." This reasoning is founded upon the first of these axioms. "We are responsible for our actions, because we are free agents." This reasoning is founded on the second.

Logical analyses, and real analyses of given propositions, beginning with the most simple, are the best exercises for forming the judgment and the reasoning faculty.

Of course, all such exercises, having for their object logical education, ought to be suitably graduated. In the first class, they must be limited to those which are designed to awaken the intuitive attention, to exercises in nomenclature, of memory, and in simple mental arithmetic; in the second, there will be added exercises of the imagination, grammatical analysis, and arithmetic; in the third class, the pupils may be exercised in self-knowledge, reflection, and reasoning; and there should be added to the preceding exercises, logical analysis, composition, and the higher branches of arithmetic.

SECTION VI.

OF RELIGIOUS EDUCATION IN POPULAR SCHOOLS.

RELIGION and morality have been justly placed in the first rank among the objects of elementary instruction. But this instruc-

tion is as difficult as it is important. And it is the part of public education as yet by far the most defective.

There are subjects of instruction which it is sufficient to instil into the mind, by intuition, by description, by reasoning, and to impress on the memory by frequent repetition. Religion and morality do not belong to these. Founded upon the instincts of human nature, but apparently contrary to other inclinations—striving constantly against vulgar and material interests, they are only powerful through the sentiments and the will, although they act only through the judgment. It is especially true of *them*, that *instruction* is nothing without *education*.

Religious and moral education are commonly confounded together, because they lend a mutual support to each other, and as the latter has especial need of the former; but they are not the less distinct, like the dispositions to which they relate; and they have each their peculiar system.

Religious instruction supposes in human nature a particular disposition, which has to be awakened and developed; and it cannot be denied that such a disposition exists. The very existence of religion under such varied forms, the power it exercises over the mind, and the universality of its empire, prove it to be so. As music owes its power to the ear, upon which it acts; so Religion owes hers to the religious nature of man, which divine revelation and the meditations of philosophers have enlightened and developed, but which they assume and have not created.

It is by virtue of his nature—it is because he has been created in the image of God—that man aspires to the Infinite, and raises his mind towards God, however little he may be able to comprehend Him and discern what he is. But this fundamental disposition, natural and universal as it may be, has need of being awakened, developed, and directed. Left to itself, it is developed slowly, and, through effect of outward circumstances, it may wander in its developments; hence the necessity of religious education for the Race as well as for the individual. Providence has made provision for the religious education of the Race: it is for teachers and ministers of religion, the depositaries of divine revelation, and the representatives of the actual development of the religious sentiment of our Race, to provide for that of new generations.

The chief function of this education is not to create the religious

sentiment in the soul—it virtually exists there—but to awaken it, to realise it, if I may so speak: and for this, it is necessary to address, by turns, the sentiment and growing reason of the child. The little work of Canon Schmid, *Henri d'Eichenfels, où comment un jeune enfant apprit a connaitre Dieu*, may serve here as a model. There are several ways of awakening and nourishing the religious conscience of children. In general, the work is begun before they come to school, and all that is required, is to continue it with intelligence. An essential condition of this education is, that the teacher be himself animated with a lively religious sentiment, and that he burns with this divine flame, which will then enlighten and warm the souls of his pupils. The prayers at the beginning and close of school are also a means of nourishing this sentiment; but they ever ought to be simple, unaffected, easy, and recited with solemnity. These prayers are too often above the comprehension of children, repeated with haste, without reflection or unction; and, in this case, they only produce indifference, and are hurtful instead of useful. In the conversations occupied with this momentous work, the teachers should know how to profit by opportunities presented by events, closely concerning their pupils; or by the changes of the seasons, and, especially, by the recurrence of extraordinary phenomena. The religious sentiment thus awakened, may be nourished and developed by the wonders of nature, by meditation on the experiences of life, by the recital of the most ancient traditions of the human race, especially of that relating to the origin of man, which is the marvel of marvels, and which no one can comprehend apart from the direct intervention of a Divine Being: it will be farther nourished and developed by prayer, by the august ceremonies of worship, by instruction, and by the solemn initiation of the pupils into the holy mysteries.

I shall state, elsewhere, what this *instruction* ought to be, and what this *initiation* supposes; meanwhile I only remark, that religious *instruction* can only be given with effect when the children have been prepared by religious *education;* and that it ought to have no other end than the completion of this education. Religion is at once *sentiment, worship,* and *science;* and it has value as *science* only in so far as it is founded on *sentiment,* and may be expressed by *worship.* Worship itself is only of value when in connection with sentiment and knowledge. Without instruction, the religious sentiment is blind

without capacity, and worship is a worthless form: but, ıout sentiment, instruction falls upon a sterile soil, and luces no fruit. Above all, then, we must apply ourselves ʻorming and developing the sentiment or religious spirit, ɔh is, at once, the fear of God, respect, adoration, and ; therefore, it involves resignation to the decrees of vidence, self-denial, humility, charity, devotion to reli- s study as the expression of the Divine will—a devotion lered easy by trust in God, and by the hope of another and er life.

uch ought to be the object of religious education, without ɔh instruction is powerless as such. To realise it, we t give the child the knowledge of the high dignity of , of his noble origin, of his immortal destiny, and of misery, his weakness, and his frailty; we must fill his with the fear and love of God, and elevate his mind ıublime ideas of the Infinite, the Eternal, and the Abso-

Instruction will then have an easy task; and what- revolutions the minds of the pupils may undergo when become men, their religious convictions will remain aken as sentiments, and their inward faith resist the ɔts which may try it. Their religious belief may be modi- it may even be overturned; but they will *believe in their* ', although unbelief may take possession of their intel- —if unbelief as to essential doctrines could possibly gain ıtrance into minds thus prepared.

SECTION VII.

ON MORAL EDUCATION IN ELEMENTARY SCHOOLS.

AL education in elementary schools is generally confined few lessons connected with religious instruction—to a few rtations occasionally given to the pupils, and to discipline. is far from being sufficient, and it is absolutely necessary rovide more fully for this important branch of popular ation, and to make it the object of direct exercises and al cares. Moral education is, undoubtedly, closely con- ɔd with religious education—they mutually suppose, and ɹt constantly to be related to, each other. The moral and

religious sentiments rest on the same foundation; although separately developed, they influence each other and lead to the same end. Religion and morality have their roots in the consciousness which man has preserved, through all the revolutions of history, of his noble origin and his high destiny; they are the developments of that divine germ, planted by God in the human soul, when he created man in his own image; their aim is to re-establish this consciousness in all its original strength and clearness, and to inspire him with sentiments, thoughts, and actions, worthy of this origin and destiny. Religion, likewise, is the necessary sanction of morality; and there are precious virtues which it alone can give us. Piety, without morality, is a barren sentiment, a flower without fruit; and morality, unsupported by religion, wants its most powerful safeguard. But piety and morality are not therefore less the product of the development of *two distinct dispositions*, although founded on the same principle of conscience; and, notwithstanding their common principle and tendency, the religious and moral sentiments each require a special education. Morality must neither be deprived of the support afforded it by religion, nor be made to depend entirely on certain doctrines as its necessary condition. Moral obligation is imposed on the conscience in an absolute manner; and the end which must be kept in view by education in this respect is, to accustom men to perform their duty, *solely for the purpose of obeying the voice of conscience.*

Instruction suffices still less to develop the moral than to nourish the religious sentiment. What the greater part of mankind wants, is, not so much the knowledge of what is good or evil, as an enlightened conscience, a lively sense of duty, and strength to resist temptation, to subdue the passions, and to perform with firmness and constancy what they acknowledge as right.

Moral instruction is too frequently confined to inculcating on the pupils certain precepts, by addressing their memory rather than their judgment; but it really attains its end, only when it succeeds in convincing them that these precepts are binding upon them. As a geometrical proposition is of no value to him who studies it until demonstrated to him, so a moral precept is useless to him to whom it is addressed, till he understands its obligations, and feels it imposed by his own conscience.

an Indian savage, for example, that he must forgive
, pardon a conquered enemy, and return good for evil,
ill look upon this sublime precept as absurd; or, at best,
grant that it may be good for a white man, having other
ınd other manners than the red man; he may, if he has
opinion of your spirit, admit it on your word, and,
ı deference, outwardly conform to it. But it is evident,
case, that his obedience would have nothing moral in it.
ɛe him really adopt and willingly practice this precept,
d be necessary to bring him to regard it as reasonable,
tiful, and sublime—as truly obligatory; that is to say, it
be necessary to develop his moral Conscience to such a
that the forgiveness of injuries would appear a neces-
ty, and he would no longer violate it without remorse,
ıout feeling his heart offended and wounded, nor prac-
without his inward nature being completely satisfied.
evident, from this example, that moral instruction, to be
ıseful, supposes the development of the Conscience; and
velopment is the first and chief object of moral edu-

ıidered as a natural disposition, the moral Conscience is the
ı all men; but in proportion as it is developed, it varies;
ferent, because appearing in various degrees of develop-
It is by not making this distinction that errors have arisen,
t is of importance to the cause of education to remove.
natural Conscience, which J. J. Rousseau calls *a divine*
, *an immortal and celestial voice, the safe guide of an*
t and finite, but intelligent and free being, and which he
in opposition to *an understanding without rule, and a*
without principle, is, like instinct, only a *disposition,* a
germ which can be developed and made to fructify only
ıl life, and by the aid of that understanding and reason
Rousseau seems to despise. It is for this reason that the
law, which, according to an expression of St. Paul, *is*
on our hearts, is not understood by all in the same
or as possessing the same strength: the conscience re-
to be formed, the moral judgment to be cultivated; and,
ı we never sin while we obey the voice of this inward
this judge may itself be deceived for want of instruc-
if it is incorruptible, it is not naturally infallible.
diversity of moral opinions in different countries and
as, however, been exaggerated. This diversity is greater

as regards usages and customs, laws and institutions, than moral ideas—properly so called—and arises from the conscience not being everywhere equally developed.

Man is everywhere born with the same dispositions, everywhere animated by the same divine spirit; he everywhere makes a distinction between good and evil, and nowhere does he regard all actions as equally permissible or indifferent: he unfailingly judges them by another standard than that of mere utility or prudence; in short, in all regions he acknowledges other limits to his activity than those of his bodily strength or his desires; and it is this voluntary acknowledgment of a certain limit to his activity, not dictated by prudence or imposed by necessity, which constitutes morality, or, at least, the first stage of moral development. Excepting, perhaps, a few miserable tribes, not savage or uncultivated, but rendered brutal by misery or degraded by slavery, excepting also, it may be, some individuals in the midst of civilised nations, lost through fatal and stupid doctrines, and through vice, or some sophists deceived, but not inwardly convinced, by false speculation—all nations and all men, the greatest, and even the most savage, acknowledge the laws of justice and of sworn faith; and if they break these, Remorse attests the reality and majesty of the law, with even greater power than that with which Virtue offers the same testimony.

If morality is innate, it is, as Liebnitz has said, as in the case of *arithmetic:* left to itself, the conscience is developed gradually and according to circumstances; and it is the province of education to direct and hasten this development by instruction, by raising the conscience of children and young people to the highest point that the conscience of the human mind has yet reached. Moral teaching is to children in the same position as to the still uncultivated tribes—a species of *revelation;* just as Christian morality in several of its precepts was a revelation to the Jews and to the whole world: but the pupils should be brought to accept this revelation freely; by our showing them that it is virtually lying within their hearts and reasons.

At the same time that the children are thus receiving through instruction a distinct consciousness of their duties, from the simplest and most natural, to the noblest and most sublime, their moral judgments ought to be formed by real or fictitious actions being submitted to their appreciation. The force of morality taught by example has long been known; but it is

not sufficiently made use of in exercising the moral
of children. Kant advises teachers to bring before the
ıts of their pupils the lives of historical characters, and
them appreciate the morality of their actions. He
ɔnds that they should first be asked if an action, con-
in itself, is conformable to morality?—if so, to what
) and if this precept is of sovereign obligation, or if
y permits an action? After being thus assured of the
ɔss of the action, of its conformity to the law, they
be asked if it was inspired by respect for the law, by
e of the right, and of duty. Such exercises will not
serve to form the moral judgment, but will create a
ıterest in morality itself. Numerous examples of moral
ill impress on the pupils the consciousness of their own
, of their superiority to sensual inclinations and desires,
excite in them a generous emulation.

·ding to the same philosopher, however little the *reason*
developed, the difference between right and wrong is
y defined, as that between our right and left hands.
ɔ a child about ten years of age, but who has received
le education, the history of a man who has been tempted
lse to his principles—first, by dazzling promises, then
ıts, including that of death, and at last by physical and
tortures, by making the welfare of his family depend
ubmission; tell him that this man has resisted promises
ɔats, and all suffering, and you will see him proceed
miration to respect, from respect to veneration, and end,
·ing himself to be capable of as much greatness, and to
ıe fate of the noble victim.

ɡreat defect of most of the moral stories related to chil-
ɔheir fictitious character. They too often show vice cor-
· punished, and virtue rewarded in the same manner.
ithout referring to what is antichristian and immoral in
thod of interpreting the ways of Providence upon the
-is there no danger of increasing, by such means, that
ɔss which morality should overcome? Is it not to be
that when the child has become a man, he will find the
rld so different from this ideal world, that his morality
seriously compromised?

the children be taught, by examples drawn rather from
'e, the natural consequences of vice and of virtue; let
ɔe made aware of the evils and shame, sufferings and

479929

remorse, which the former brings after it, of all that is noble and great in the latter, and of the advantages, and the pure and inward joys it affords. Let them be made, for instance, to observe the confusion in which the liar involves himself when he wishes to support his falsehoods, and to what contempt he is exposed when betrayed by his own contradictions. Let them be told of the fatal consequences of incontinence, idleness, improbity, envy, hatred, and anger, of all the vices and bad passions. On the other hand, let them be made to understand how probity produces confidence and esteem, and therefore credit and prosperity, the happy consequences of moderation, of the love of labour, of temperance, and kindness, of all good qualities, and of all virtues. But let them be afterwards made to hate vice for itself, as unworthy of a rational being, disgraceful and degrading to man, and to love virtue for its own sake, on account of its inherent dignity and beauty. Let crime appear to them miserable in the midst of the greatest prosperity, and only the more hateful when triumphant; and let virtue shine forth as worthy of envy, even when loaded with misfortunes; and the more beautiful when it requires to make great efforts and sacrifices to support itself.

In this way the conscience will be developed and the moral sense become stronger and more refined; Duty will be imposed on the Will, gifted with the highest authority; and it will become difficult, if not impossible, to fail in an obligation, presented to the mind with due clearness, and to the reason with the character of necessity. But man is not a pure intelligence; his worldly interests, the inclinations of his physical nature, and his passions from within, constituting a power not necessarily hostile, but often opposed to his moral nature, and frequently leading him astray. And as science alone is insufficient to guide the mariner into a safe haven, without the assistance of the courageous pilot, who has strength adequate to guide him through the waves and tempest, so man requires, besides the knowledge of what is right, the firmness and constancy necessary to enable him to resist the solicitations of the senses and the storms of passion. To teach him to govern his desires, and to regulate his passions by prudence and in conformity with the principles of reason, to exercise his moral courage and to strengthen his will, is the second object of moral education. Children must be early accustomed to resist their natural inclinations, to rule their passionate desires, and to

d their emotions. This habit can only be acquired by and constant effort. The more we allow passion to ɜr us, the more difficult is it to overcome it, and the ɜ become its slave: but strength of Will also increases ɜcess. Hence the importance of good habits acquired cy and youth. Besides instructions, enlightening the ıce and forming the moral judgment, the means to be d to endow reason with the strength needful to subdue ıions and unlawful desires, are—the counsels of pru- ı lively sense of the dignity of human nature, and y the voice of Religion. We shall elsewhere see what e can effect with regard to this. Now all such means ıe command of teachers, seconded by our pastors. It ally in this latter *task* that the intervention of Reli- ndispensable to the cause of Morality. Religiously l, our children will not fail to walk in the ways of God, e those of justice, truth, purity, and humanity. Let God, ɜ, be presented to them, not only as the Creator and the Universe, but as the Author and Guardian of that aw which He himself has written on our hearts. Let ɜ of conscience be to them what in reality it is—the God: it will not on that account be more binding, but ɔe more imposing, more powerful, and more sacred. ll, let them seek in prayer, in the habit of raising their ɔ God, and of filling their souls with the thought of ite, a refuge against misfortune, and, at the same time, to resist evil.

ıoral education of children, moreover, requires on the ;he teacher a knowledge of their individual characters. ɔt the progressive development of the consciences of is sufficient to give them good impressions and good whilst others, more inclined to evil, and more liable to temptation, either on account of the weakness of their r or of its violence, must be the objects of direct care. cious and depraved children, it would be necessary to them to peculiar treatment, by separating them, like fected with contagious distempers. The school must general, be a penitentiary or house of correction—it y be so *exceptionally;* and the methods adopted to children moral, must have nothing in common with ıployed for reclaiming criminals.

ınow the difficulties which moral education has to

encounter in public schools; but they do not appear insurmountable. Even now there is no elementary school in which some efforts are not made in this direction, and no teacher who does not feel these efforts to be a duty. Every where morality is more or less successfully taught, by supporting it in religion; every where children are exhorted, either in a body or individually, to do good and to shun evil, and endeavours are made to correct their faults, by inducing them to contract good habits, and by accustoming them to order, neatness, and obedience, by means of discipline. Now I ask only that more scope and intensity be given to these instructions; that these efforts be more systematic and connected; and that discipline, subordinate to a higher end, may every where become a means of moral education. In a word, all that is required, is to regulate, perfect, and complete what is already nearly universally practised.

The obstacles complained of are not inherent in the nature of public schools. Let such be properly organised; let those who direct them be worthy of their mission; let the authorities placed over them support them in accordance with the design of the law and the desires of humanity; and moral education will no longer be so difficult of accomplishment: it will produce the choicest fruits, notwithstanding the opposing influences to which the children are exposed out of school, and however deficient their domestic education may be.

In general, even the most vicious parents wish their children to be brought up in virtue, and respect their innocence; most err, in this respect, through ignorance or weakness. Let them be aided as much as possible; and in the country let the teachers join with the curates and pastors for this purpose. Let them communicate with the parents of their pupils wherever it is possible; let them in every case fulfil their duty in the school; and let them redouble their zeal and watchfulness, where family education is neglected or is opposed to them.

Moral education will be the easier in popular schools the more perfect the organisation of the schools is; and it is more particularly for its sake than for that of instruction, properly so called, that we wish there were every where Infant Schools where it might commence with the intellectual life of the children; and, beyond the ordinary schools, schools for youth, where it might be completed, at the time when, with the age of reason, that of the passions also commences, and when

the transition from childhood to youth, from the careless life of the school to the active and tormenting life of the world, takes place.

A volume would be necessary to point out with adequate detail the paths to be pursued in moral and religious education, in the schools for infants, and those for youth. Let me hope that a work of this kind, worthy of its object, may soon be placed in the hands of teachers, to guide them in the most important part of their mission. In the meantime, I would commend the careful consideration of the subject to the directors of normal schools, to the committees of education, to pastors, to inspectors, and, above all, to the devotion of the teachers themselves—a devotion, without which all the precepts of whatever system would be worthless.

SECTION VIII.

ON ÆSTHETIC EDUCATION.

LET no one be startled by the name Æsthetic education, or take occasion to object that I expect too much from popular schools. Æsthetic education has for its object the development of the sentiment of the beautiful and the sublime—of cleanliness, order, suitableness, and harmony. This sentiment, as has been observed, is, along with the religious sentiment, the moral sentiment, and the disinterested love of truth—one of the constituent elements of the spiritual or true nature of man; and, as such, it is a duty to cultivate it: its development should form a part of all education, that of the people as well as that of the other classes of society. First, it is right of itself, because of its own importance; and next, from its close relation to the moral and religious sentiments.

The sentiment of the beautiful, like disinterested love, is one of the dispositions of Humanity which attest its noble origin; and its development, by ennobling the inclinations and activity of man, necessarily tends to confirm the empire of his spiritual over his animal nature. To cherish and cultivate it, is to nourish and assist the inward man, the true man, and, consequently, to add to his true felicity. The cultivation of the sentiment of the beautiful is also favourable to moral development. It raises the soul, softens the manners, and dimin-

ishes the violence of the passions. The sincere love of the beautiful, of order, and harmony, is almost an assurance of goodness, of nobility of soul, of probity, and virtue; it can scarcely be found in alliance with cruelty, meanness, injustice, or vice. A ready perception of the beauties of nature, according to Kant, is most frequently an evidence of a high standard of morality. It is likewise well fitted to nourish the religious sentiments.

The question is not, whether the cultivation of this sentiment is desirable, but whether it is practicable in elementary schools, and within what limits it ought to be confined.

There are already to be found in books, used by the pupils of most schools, dissertations on the beauties of nature, descriptions fitted to direct their attention to the harmony and natural order, and to the wisdom and grandeur displayed throughout the world; already appeals are frequently made to their innate love of the beautiful and the suitable; and endeavours to excite the love of order and cleanliness, independently of the advantages which result from them; already, also, vocal music and linear drawing almost everywhere form parts of elementary instruction. Now these are precisely the elements of that æsthetic education which I desire for popular schools. I do not ask that literature and the fine arts should be taught in them, or that men of taste and artists should be produced there. I ask only that the sentiment of the beautiful and of suitableness should be a little more developed in children, that their eyes should be opened to the theatre of nature, and that they should be taught to admire its wonders.

Who has not been struck, when in the country, with the indifference displayed by most of the inhabitants to the beauties surrounding them? This indifference does not proceed from want of leisure to contemplate them, nor from being accustomed to live in the midst of them, but principally from want of education, because the sense of the beautiful has not been awakened in their minds—they have been left blind to all the mild and sublime beauties with which nature is filled, deaf to its voice, and to the harmonies with which it abounds—they know of little else than its utility and its terrors. It would be easy, however, to make them comprehend its wonders, and to show them in this spectacle an inexhaustible source of noble pleasures and more useful relaxation, than that to be found in the tavern or in grosser amusements. The taste for

the beautiful and agreeable once awakened, the manners and morals would, in general, be ennobled, and would become more polished and more pure; and the labours of the field, far from being abandoned, would appear possessed of additional charms.

In Alsace, there are already teachers, who, at certain periods of the year, arrange walks, and even distant excursions, with their best pupils, and take advantage of the occasion to direct their attention to the wonders of nature: and in every season of the year, the festivals of the church might, without losing anything of their religious character, be made use of for this purpose. Such are, first, the *patronal* festivals, then Easter Monday and Whit Monday, in spring and the beginning of summer; the feast of the Assumption in autumn; and All-Saints, which coincides with the end of the vintage and harvest; and lastly, Christmas and New Year's day, which introduce the stern beauties of winter.

To these walks, to which only the more advanced pupils would be admitted, should be joined lessons received in school, some forming part of the course of study, and connected with those intended to explain the principal phenomena of nature; others occasional, and it may be introduced in the course of reading, or by the actual occurrence of one of those phenomena, such as the rainbow, or the rising of the sun. In general, a good teacher must know how to take advantage skilfully of all incidents, whether occurring unexpectedly or in a natural order. This, at the same time, is a good way of relieving the monotony of the customary routine of instruction, without any confusion resulting from it, or serious interruption of the established order. Such extempore lessons are often most useful, and make the deepest impression.

Linear drawing, besides its material utility, might be another means of nourishing the sentiment of the beautiful; as also vocal music, which should be cultivated, not only for the sake of sacred, but also for the sake of general singing. The taste for singing is widely spread through many districts; it is necessary to aid it, and turn it to the advantage of education and good morals, by substituting for ballads, often gross and obscene, simple and easy lyrics, which good taste could not disown, nor morality condemn.

Another essential part of æsthetic education in popular schools, has for its object to give the pupils the love of order

and cleanliness. Order is pleasing for its own sake, independently of the many advantages which arise from it. Discipline makes it a duty—æsthetic education renders it a pleasure and a habit throughout life. It is by discipline that children must be accustomed to cleanliness, but the habit is confirmed only when we succeed in making them love it for its own sake. Here also the example of the master will be more effectual than his lessons.

Æsthetic education, confined within these limits, is useful to all children, and cannot give them a distaste for labour; and, should fortune favour them, it would serve as a foundation for ulterior development.

Literature, as such, cannot be taught in popular schools. It is only by reading with the pupils poetical extracts, songs, and hymns, that they can be made to taste its beauties; but literary education, as such, must be limited to this in these schools. We shall see what can be done in this respect in the higher elementary schools, in our chapter on *Instruction*.

SECTION IX.

ON INTELLECTUAL EDUCATION IN ELEMENTARY SCHOOLS.

ALTHOUGH at first man only seeks knowledge for the sake of his preservation and well-being, it is not long before he seeks and loves truth for its own sake; and this noble curiosity is another distinguishing characteristic of our race. However little he may have developed himself, man aspires to the *true*, as he aspires to goodness, to the beautiful, and the infinite; he aspires to the knowledge of the system of the universe, and he would know what place he himself holds in this system, what relations he bears to creation and the Creator. To excite and cherish this curiosity is the object of intellectual education—of the education of the Reason, properly so called; and this education should be bestowed to a certain extent on all.

How far then can this be accomplished in popular schools? The appellation of philosophy is given to all those efforts which aim at giving us a reflective intelligence of the system of

the universe, and our relations to it. Should we render the people philosophical, and give a course of philosophy to the pupils in elementary schools? Are we, in permitting them to gather some of the fruit from the tree of knowledge, in awakening them from the slumber of ignorance, to create doubt in their minds, and feed their vanity with superficial knowledge? I am far from desiring this. I wish their reason to be cultivated, for the sake of their faith and of their happiness, and their natural curiosity to be satisfied, as much as possible, without diverting them from the labours which await them, even for the sake of those labours themselves.

Every man, not excluding the Indian savage, has a particular way of viewing the system of the world, the origin and end of things, and his own destiny; and this inward conviction, although he may not acknowledge it to himself, exercises a certain influence over his conduct and condition. It is, therefore, of importance, that this manner of viewing it should be as clear and correct as possible; that it should be made the object of direct instruction; and it is necessary, for this purpose, to create in the minds of children the necessity and desire for this instruction.

But, it will be asked, does not religion, the teaching of which is the chief object of elementary instruction, contain such a system? Is it not a sublime and positive philosophy which answers in a satisfactory manner, and with indisputable authority, all questions concerning the origin of the universe, and the nature and destiny of men? Undoubtedly; and it is on this account that we demand that more attention should be paid to intellectual education. Indeed, to prepare children to receive religious instruction, it is not enough to awaken within them the sentiment of the infinite, and to appeal to their conscience. Their intellects must be prepared and cultivated. An idea of the grandeur of the universe must be imparted to them: they must be made to comprehend the wonders of the starry sky, and the general laws and admirable harmonies of nature; and they must be shown the wisdom and power of God displayed in all his works, and which makes Him be seen as in a mirror, by those who cannot contemplate Him in himself;—an obvious and popular philosophy, of which every man free from passion or prejudice is capable.* Notwithstanding the war which the philosophy of the last century

* Fenelon's Treatise on the Existence of God, Part I. Chap. 1.

waged against popular prejudices and superstitions, there still remains a large number of such prejudices in all nations, not only in the country, but in the midst of cities passing for enlightened; and if some of these superstitions may appear innocent, or of little importance, or even useful, there are others as pernicious as they are gross. The newspapers and the courts of justice are sometimes filled with the abuses and crimes they produce; but, in general, they are concealed, and work only in darkness: the greater part of facts of this nature never become public. Publicity, besides, is powerless against these superstitions; they can only be effectually rooted out by intellectual education in elementary schools. To overcome them, it is not sufficient to characterise them as absurd and injurious, to oppose to them the unbelief of the educated classes—to give them the lie, if we may so speak, and expose them to public ridicule; their very principle must be attacked, that they may be prevented from being handed down to succeeding generations, by cultivating the intellect, and enlightening the reason of the young in regard to the true nature of things. Morality and religion will be equally gainers by this, and the beneficent authority of the latter will increase in proportion to the decrease of the empire of superstition.

We shall see, in the chapter on instruction, how the pupils of popular schools might be initiated into the knowledge of nature, and how far it would be right to excite and gratify their curiosity, to cultivate their reason, and nourish their intellect.

SECTION X.

ON SOCIAL AND NATIONAL EDUCATION IN POPULAR SCHOOLS.

THE design of this branch of education is to prepare children one day to become useful members of society, citizens, friendly to order, obedient to the laws, and devoted to their country. Inasmuch as these duties are imposed upon us by conscience, and consecrated by religion itself, social is included in moral education; but something more remains to be done than is accomplished by this. There is *particular knowledge* to be imparted on this subject, habits to be formed, and sentiments to be awakened, developed, and directed.

There is something too confined in the idea usually attached to the word patriotism. He alone is not the true patriot, who, passionately loving his country, is ready to make any sacrifice for it, to shed his blood for its prosperity, its glory, and its liberty; but he also is a patriot, who, knowing that order is the first condition of public liberty and happiness, and that order supposes obedience to the laws, religiously observes them, even although they may clash with his private interests or personal opinions. Socrates, refusing to save himself by flight from an unjust sentence, and carrying his respect for the laws of his country so far as to die for them, proved himself to be a greater patriot even than when he merited the reward of valour in the field of battle. The just and wise man, according to him, is he who faithfully observes the laws of man and of God.

This patriotism for law is the more meritorious that it is unostentatious: it is also on that account more difficult. To incline children to it, by making them understand its necessity, is the first duty of social education. There are many persons who, through ignorance, look upon taxes, especially on indirect ones, as a heavy, unjust burden, imposed by power rather than by necessity, and endeavour to evade them as much as possible. The people must be enlightened on this subject in the schools, and must be made to understand that tribute, including that of blood, is required for the life of the state.

Civil and political probity is much more rare than private probity, even in the middling and higher classes of society. Historians relate, that formerly in some free towns of Germany each man was left to tax himself according to his means, and to deposit, with no other witness than his own conscience, his voluntary gifts in the public chest; and they add, that the state in general profited by this method of collecting the taxes. We are very far removed from these simple and primitive manners. To deceive the public treasury, by eluding as much as possible indirect taxes, is not only considered pardonable, but even as justifiable: some even go so far as to applaud themselves for it. The people scarcely look upon smuggling, poaching, or forest robbery, as crimes. It is known, likewise, how the electoral privileges of all kinds are exercised. Popular education has a serious mission to fulfil in all these respects. It has to teach the future citizens, that the performance of the duties imposed on them by this title can alone render

them worthy to enjoy the invaluable privileges which our institutions and laws secure to every Frenchman.

A thorough knowledge of these privileges, and institutions on which they are founded, might be given in all well conducted elementary schools for boys, at the end of an abstract of the history of France. It is chiefly by this means that public education can become truly national. This branch of education doubtless presents great difficulties, and less evil would arise from neglecting it entirely, than from intrusting it to unskilful hands. But these difficulties cannot exempt popular education from an important duty; and we will see, when treating of instruction and normal schools, how it might be possible to provide for it without danger. The instances of devotion, and the noble deeds in which the history of France abounds, would also be an excellent means of instilling into the hearts of youth that sacred love of country to which all men are naturally inclined. To such accounts might be added an animated description of our beautiful country, to which Nature has denied nothing that constitutes the true wealth of nations, and to which nothing is wanting to perfect happiness, but the knowledge how to be happy, and an acknowledgment of the happiness it enjoys.

To dispose our youth towards patriotism, to make them love France, and be ready to devote themselves for her in the hour of danger, it is not necessary to inspire them with hatred towards foreigners: education can be quite national and quite French without ceasing to be human. France is powerful enough to have no need of fortifying herself by hatred for other nations; and she may allow ancient prejudices to fall, without being thereby weakened. In the books we place in the hands of our children, I would not imitate the example set in some parts of Germany, where patriotism seems to be made to consist principally in horror of the French name. Let a just war arise, and our soldiers will fight the enemy, inspired solely by a love of their country and by duty. To such declamations of hatred against foreigners, I am happy and proud to be able to oppose the noble words, recently uttered by one of our most illustrious writers. "Patriotism is the first sentiment, the first duty of man, whom nature binds to his country before all things, by the ties of family, and of nature, which is only the family enlarged. Why is it sweet to die for one's country? Because it is to die for more than ourself, for something

for the continuance, for the perpetuity of that immortal which has brought us forth, and from which we have l our all. But there are two kinds of patriotism: there omposed of the hatreds, prejudices, and gross antipa- ıich nations, rendered brutal by governments interested ıiting them, cherish against each other. This patriot- cheap; all it requires, is to be ignorant, to hate, and There is another, which, whilst it loves its own country verything, allows its sympathies to flow beyond the of race, of language, or of territories, and regards the nationalities as part of that great whole, of which the nations are so many rays, but of which civilisation is re; it is the patriotism of religion, it is that of philo- it is that of the greatest men of the state, and it was the men of 1789."*

SECTION XI.

CONCLUSION.

ıen is what, in my opinion, the education of children in elementary schools ought to be. It should be as com- possible—and for this reason, it must be, at the same hysical and logical, religious, moral, æsthetic, intellec- cial, and national: *it may be all this;* and it will be the he more perfect the organisation of these schools. It is ly for the sake of education, as I have said, that there verywhere be established Infant schools (*salles d'asile*), shing schools for youth. It is also for the sake of educa- d of moral and religious education in particular, more : that of instruction, that the law should require from hers stronger securities, assigning to them, at the same ore respect, because it is principally this part of their vhich dignifies them, and lays upon them the greatest ibility. It is especially by this that their profession be- ı high public duty, a ministry, a mission; without it,

La Martine, delivered at the meeting of the French Association ıbolition of Slavery, 9th March, 1842.

it is only an ordinary *trade*, which might be left without any great inconvenience to private industry. It is, in short, necessary, for the cause of education, that attendance at school should be made imperative on all children.

It may be said that such an education is undoubtedly desirable; but do not the cares it implies, render the task of the teacher complicated to an infinite degree? Let us fear to weaken their action by extending it *too much*: let us guard against neglecting the possible and necessary, in pursuing Utopian perfection.

To this objection I shall reply, first, that the plan of education I propose, supposes a good organisation in the schools, and well-informed and devoted teachers; and no one will deny that this is necessary to the success of any teaching. But the cares required by *education*, however multiplied they may at first sight appear, do not complicate the work of teaching so much as might be imagined. They do not impose upon the teacher a greater expenditure of time, or greater fatigue; they only require better directed efforts, a little more intelligence, system, and devotedness.

Physical education, inasmuch as it belongs to the public school, depends on the situation of places, and on certain customs, which, when once adopted, are easily maintained by discipline. It requires, moreover, that the master should watch over the pupils during their recreations, and that he should preside at their games and gymnastic exercises.

Logical education is given directly by regular exercises, which should have their set place in the table of lessons, and it should be given indirectly throughout the whole course of instruction.

Religious education is included in a great measure in religious instruction; and is given, besides, by the example of the master, and by means of certain practices, which, if once introduced, only require to be watched over, in order that they may not degenerate into mere forms.

Moral instruction is included on the one side in instruction, and on the other in discipline: it only exacts, besides, individual care and constant vigilance—a vigilance, moreover, from which no one has ever thought of exempting the elementary teacher.

Æsthetic education, intellectual education, and social education, are almost entirely included in instruction; but they

suppose a special instruction, which the legal programme of elementary teaching should be made to include.

In general, the work of education is not divided so much in practice as it is in theory. A skilful master may address himself, in the same conversation, at the same time, or successively, to different sentiments and faculties, not only without confusion, but even with advantage to the whole work of education. One single feature in sacred or national history, or the same portion of reading, may give occasion for varied directions and instructions. On the same occasion may be performed, the work of logical and intellectual education, the culture of the religious and moral sentiments, and that of the feeling of the beautiful and the love of the *true*.

There is one more observation not without its importance. Unlike Instruction, Education, however imperfect—provided it is in harmony with human nature—is always a benefit; and no excess of it is to be feared with respect to the social condition of the pupils of our popular schools. An incomplete and inadequate Instruction may be an evil, or, at least, may be without real utility; whilst any degree of development given to the natural sentiments and dispositions never can be such; for efforts made in this direction, even though not crowned with complete success, must be always useful. In short, if the Instruction of the labouring classes may be pushed too far, too much can never be done for their Education.

CHAPTER V.

OF INSTRUCTION IN POPULAR SCHOOLS.

SECTION I.

LEGAL PROGRAMME OF ELEMENTARY SCHOOLS.

INSTRUCTION being only a means of education, the programme of the instruction of the people is determined by the demands of their Education; and they ought both to be defined, divided, and graduated, according to the same principles. There is

nothing in the organisation of the law which can prevent this being so. The legal programme of elementary schools is not exclusive; and it may even be enriched, in accordance with the spirit of the law.

According to the preamble of the Law presented to the Chamber of Peers, it was the wish of the Legislature to "define elementary instruction in such a way that it may be given everywhere, and also extended as the wants of the people increase:" accordingly, after having determined what such instruction ought everywhere to be, and what should form "the minimum of elementary instruction, the limits below which it must not descend, the strict duty of the country to all her children,"—the law not only allows of higher elementary schools, but has expressly left to all localities the power of giving elementary instruction whatever development their wants and resources might require and permit. It follows, even from the letter of the law, as much as from the nature of the case, that elementary schools are not strictly confined to the programme, which article first prescribes to them as indispensable, but not as exclusive. The greater part of schools, situated in considerable communes, do not confine themselves strictly to the legal programme; they conform to it, but add some subjects which seemed reserved for higher elementary schools. The law and administration allow all reasonable latitude in this respect, without permitting the programme to be indefinitely extended—it might be, at the expense of what is absolutely necessary. The law which sprang from the Revolution of July, kept a wise mean between the too copious programme decreed by the Convention, and those Imperial decrees, that limited elementary instruction to reading, writing, and arithmetic, and expressly enjoined the legal authorities "to watch that the teachers did not carry their instructions beyond these limits."*

The draft of the law presented to the Chamber of Deputies designed to bestow on the higher schools the privilege of giving a greater degree of development to elementary instruction, in accordance with the wants and resources of the localities; but the commission proposed to omit the word higher. "Your Commission," says M. Renouard, in his Report, "proposes to grant the same latitude to primary elementary instruction; it

* Report of M. Cousin.

not be right that any school should go beyond its own
ter and circle; but neither is it necessary that, if an
ıtary teacher wishes, and is able to add to the elements
ding, writing, and arithmetic, those, for example, of
drawing, singing, or surveying, he should find himself
d by a legal prohibition, which prevents him from going
r." "Reading and writing, to which may be added
ıetic," says the same reporter, "are only instruments des-
for the acquisition of knowledge, and to insure the
ınication of ideas: do there not exist general knowledge
eas, as requisite to be classed among the objects which
ıtary instruction ought to include?" "Are there not,"
ues he, "ideas, which no man in society can too soon
e; knowledge, which ought to guide him at every age,
every condition; instruction, of which no one can remain
ed, without reading and writing being to him a futile or
gift? It is necessary, then, to allot these a place in
ıtary instruction."

ı with this view that the law has placed among the ob-
ıf elementary instruction, besides the elements of the
al language, and the legal system of weights and mea-
-moral and religious instruction; and, if it does not ex-
admit ideas upon political and social rights and duties,
commission nominated in 1832 had required, it is be-
he commission of 1833 considered these ideas as forming
of morality, and because in its view moral instruction
es nothing which the social man and good citizen should

ıther observation will fully prove that the law does not
to limit elementary instruction merely to the objects
rated in the second paragraph of the first article. The
ion of having a higher elementary school is only im-
on certain towns. But the power is left to all locali-
whose resources are sufficient—to form such: from which
, to every commune, the right of teaching, besides
objects of primary necessity, which form the obligatory
ımme of elementary schools—portions of the higher ele-
ry instruction. It is the duty of our legal authorities to
are, that, in thus exalting popular teaching, communes
asters do not pervert its purpose,—that they do not go
l their means—and especially that they do not omit or
t what is strictly necessary.

SECTION II.

OF PRIMARY INSTRUCTION ACCORDING TO THE WANTS OF POPULAR EDUCATION AND OF ITS DIVISIONS.

It is beyond doubt, then, that there is nothing, either in the law itself, in the preamble, or in the reports which develop its spirit and intention, to prevent elementary instruction from being adapted to the wants of popular education. Whatever is requisite for this education is either explicitly, or by implication, contained in the programme, or may be added without perverting it. It is likewise openly acknowledged by the government that these wants of Education ought to govern Instruction. "The first degree of instruction," it is said in the preamble laid before the Chamber of Deputies, "should be common to the country and the towns; it should be met with in the humblest borough, as well as in the largest city, wherever a human being is to be found within our land of France. By the teaching of reading, writing, and accounts, it provides for the most essential wants of life; by that of the legal system of weights and measures, and of the French language, it implants, enlarges, and spreads everywhere the spirit and unity of the French nationality: finally, by moral and religious instruction, it provides for another class of wants quite as real as the others, and which Providence has placed in the hearts of the poorest, as well as of the richest, in this world, for upholding the *dignity of human life and the protection of social order*. This first degree of instruction is extensive enough to make a *man* of him who will receive it, and is, at the same time, sufficiently limited to be everywhere realised."

We may, therefore, without fearing to infringe the law, and without being obliged to call for new legislative enactments, require that elementary instruction may everywhere suffice, as far as possible, for popular education, such as we have defined it, by taking as our guide the nature and general destiny of Man.

Like education, popular instruction is either purely *instrumental* or *real*, and *real* instruction is *general* and *special*.

e instruction, which we term *instrumental*, because it is a
of acquiring knowledge, and has for its chief object to
he mind and make it fit to receive real instruction, in-
reading, writing, arithmetic, grammar, linear drawing,
nging.
al instruction corresponds to real education. It is *general*,
uch as it relates to knowledge necessary for all, as men
s citizens—no distinction made because of their social
ion—and, as such, it includes *religious* and *moral in-*
on, a general knowledge *of nature* and *of the universe,*
phy and the history of the country, and the legal system of
s and measures applied in arithmetic.
cial real instruction is confined in popular schools to
ntary ideas of *technology* in town schools, and to ideas
ning *agriculture* in those of country parishes.
all treat successively of these various branches of po-
instruction, beginning with instrumental and formal
ction, which is the condition of all real instruction.

SECTION III.

OF READING.

ERLY, much time was lost in merely learning to read; in most cases, it was only imperfectly learned, since was read was seldom understood. One of the chief s of this want of success—besides the teaching being *individual*—was the system of spelling, founded on the n of giving the letters names expressing very imper- their pronunciation. The introduction of the method *phonetic*, invented, or, more properly speaking, brought fection, by *Stephani*, under the name *Lautirmethode*, nerefore of great benefit.
is now upwards of a century since this process was mended and practised in France. I have before me a published in 1741, entitled, "*A method of learning to French and Latin, by a system so easy and natural, that progress will be made by it in three months than in three by the former and usual method.*" The author, in the

preface, clearly shows the defects of the old method, and exposes the advantages of the new. It consists, chiefly, according to him, in changing the names of the consonants, and naming them according to their pronunciation. "By the new method," he says, "the child will only require to know the names of the letters, to be able in a few days to spell, and he will almost immediately pronounce all the words naturally, and by himself." The author understood the difficulties which the French language presents in this respect, and has, to a great measure, removed them. He has even foreseen the advantages of what has since been termed *scriptology*, (*schreiblesemethode*), which consists in employing *writing* in aid of *reading*. "An essential thing," says he, "and which I would recommend to those who would teach their children by this method, is, to place the pen in their hands when they begin to read. It is good to make them write all their lessons as they learn them; they will thus be enabled to read and write at the same time."

The *phonetic* method has the advantage over the old one, of being more natural, and more favourable to logical education. But, before it can be successfully applied to the French language, we shall require more perfect reading books than those now used in schools. Here is work to be performed—which, although elementary—would require much talent and care; and certainly would be of great utility. The problem to be solved consists in enumerating and naming all the articulations represented by consonants, and all the sounds represented by simple and compound vowels, and by dipthongs:—proceeding from the simple to the compound, and from the easy to the difficult. The phonetic method, joined to writing or *scriptology*, is practised with success in the elementary school connected with the primary Normal school of the department of the Lower Rhine; and it is from this school, that the work necessary to spread a knowledge of the method, should issue.

SECTION IV.

ON EXPRESSIVE AND RIGHTLY ACCENTUATED READING, AND ON THE STUDY OF THE NATIONAL LANGUAGE.

If I place under the same title, *expressive reading* and the *study of the national language*, it is because they are inseparable, and must constantly occupy the most prominent place in elementary schools, from beginning to end.

It is not enough to be able to read mechanically: children must be taught to read with *expression;* and to attend to the pauses, which the sense and punctuation require. For this purpose, they must be made to *understand* what they read; that is to say, they must be made to read only what is within their reach, and can be explained to them without difficulty or danger.

This is not the place to inquire what reading books are proper to put into the hands of children; that is a question connected with the whole of their education: but I must observe, that as soon as the children can read with some degree of facility, they ought to be allowed to read only what they are able to understand, aided by a few explanations. If the pupils in elementary schools too often read without observing the necessary pauses, it is not always a proof that they do not understand what they read; but it always proves that they do not pay attention to the meaning of the words they utter. This inattention may proceed, in the less advanced pupils, from their still having to struggle with the difficulties of reading, and from their minds being fully occupied in deciphering the words; but, in the case of others, it is probably more the fault of the teachers than of the pupils. The inattention with which children read even that which they do understand, and, consequently, the want of expression and logical accuracy which result, proceed most frequently from their being made at first to read what is above their comprehension—what was mere *words* to them, and not *ideas* to be seized and retained. We cannot, therefore, begin too early—the first difficulties being overcome—to render children attentive to the meaning

of what they read; and then they will themselves give the proper tone to their reading, dividing the sentences according to their meaning and to the punctuation;—in this way the study of *languages* would begin, as well as that of *realities*.

Children must be early accustomed to read as they speak; and to give up, as much as possible, purely *mechanical* reading. For this purpose they must be made to read the same sentences over and over again, till they understand them thoroughly, and read them with a proper tone. They should begin with simple propositions, by turns affirmative, negative, and interrogative, which will be afterwards submitted to *logical* and *real* analysis; *grammatical* analysis need not be taken up till later. The teacher ought always to proceed by questions, and never confine himself to simple explanations. He will cause the pupil to make a logical analysis of the proposition, without, however, speaking either of the subject or the attribute. He will make the subject be found by means of the attribute, and the attribute from the subject: the child has read, for instance, this proposition mechanically—God is the Creator of heaven and of earth. He will be asked, who is the Creator of heaven and of earth? and then, what is here said of God? Only after this, the real explanation of the proposition comes; obtained by making him understand the meaning of the subject by that of the attribute. Let him be made to read the sentence again, and one may be easily convinced, by the manner in which it is now read, that it has been understood.

Passing afterwards to more complicated sentences—let these be separated into simple propositions, and the same process gone through with respect to them as in the case of propositions naturally simple—avoiding the reading of too complex sentences. A good way of ascertaining whether the pupils understand them properly, is to encourage them to render what they have read in other terms—to make a kind of translation of it.

After these exercises, they will be able to read in connection, more extended pieces; and by the manner in which these are read, it will be seen how far they understand them. The teacher will now require to explain only the more difficult phrases. He will cause the pupils to seek for and find out the principal thoughts in them. He will then exercise them —after they have been made to read the same piece with the proper expression several times—in reproducing it, either by

recitation or by writing, especially if it is a descriptive or historical piece; and in this way they will make their first attempt at composition.

All these exercises, while tending to form the judgments of the pupils, and to give them useful ideas, at the same time that they teach the children to read truly, are also so many exercises in language and grammar: it is only in the later periods of school-life that grammar, properly so called—that grammatical analysis—will be useful. This analysis—formerly practised only in colleges—becomes really useful only when it is thoroughly understood, and ought always to be as simple as possible in elementary schools. What can a child of eight or ten years of age be expected to think, when he is told of the word *one*, that it is a *cardinal numeral adjective?* He will, in most cases, pronounce these words without thinking at all. Is it necessary to speak a language, and even to write it correctly, that he should know that numbers are distinguished as *cardinal, ordinal,* and *collective,* &c.? It is conceived that the pupils should be made to know the difference between *a partitive collective noun* and a collective noun expressing totality, because this distinction is connected with a rule of syntax; but we should avoid all useless distinctions, which only load the memory without benefitting the intellect.

Children learn their mother tongue by exercise, and especially by well directed reading, regularly explained. Afterwards let them produce, either by recitation or writing, pieces they have read, let them write letters and narratives, and these exercises will prove infinitely more useful to them than several years of logical and grammatical analysis. The only part of speech which it is necessary to occupy them with at an early period, is the *verb*. A slightly methodical study of grammar, or rather of syntax, will crown this study; and that may be reserved for the more advanced pupils. Frequent dictation, performed with method, should form a constant exercise in *orthography*. We shall speak of that while treating of *writing*.

It is, of course, necessary to pursue a slightly different mode with children to whom our national language is not their mother tongue.

We do not yet possess a truly popular French grammar. Such a work might be usefully combined with a treatise on the manner of teaching to read in elementary schools.

SECTION V.

ON WRITING, AND THE TEACHING OF ORTHOGRAPHY IN ELEMENTARY SCHOOLS.

In general, too much time is bestowed on calligraphy, and too little on ordinary good writing and orthography. Professors of calligraphy consider themselves as *artists*, and make an *end* of what is only a *means*; but this ought not to be so with teachers. From what takes place in many schools, one would think that the pupils can apply themselves to write well only at the hour set apart for calligraphy, and in exercises of *calligraphic composition*, as it is pompously called. There are masters who watch with great strictness that the pupils *paint* the characters well in specimen books, that no blot may stain those precious monuments of art, which are to be displayed with pride on the day of examination; and these very masters allow all degrees of negligence elsewhere. It follows that the greater part of the pupils indemnify themselves for the trouble which calligraphy costs them, by blotted copies; and, however good calligraphists they may be, they cannot really write, or, at least, do not acquire a good general or current hand—the only thing necessary in life. They resemble persons who can dance with grace, but who cannot walk without limping and stumbling.

Such teaching is almost wholly lost time. Undoubtedly, to be able to do anything well, we must always aim at perfection; to learn to write with sufficient neatness, every pupil should think that he will one day be a calligraphist; but the master should be aware that this cannot be the case, and that calligraphy is only a means, and not an end. He should give only the time strictly necessary, to this direct teaching, and watch that his pupils write well at all times, and in every place. But the reform in the teaching of calligraphy should not be limited to this: it must be turned to the service of orthography. I have often had occasion to observe, that orthography was most defective in schools where the writing was best as to calligraphy; and for the simple reason, that the more time bestowed on calligraphy, the less remains for *dictation*. As

generally performed, these exercises in calligraphy scarcely benefit orthography, any more than they serve to teach the children to write currently. The same words and sentences are too often written without any attention being paid to their meaning. Even when the specimens given to the children to imitate contain useful ideas, they are not made to copy them with sufficient connection; and the meaning is not explained to them: something else has to be done.

It is certainly to be wished that there be introduced into every school, models of writing, properly graduated and approved of by proper authority, containing useful sentences and ideas for current hand; such models, pasted on board and varnished, ought everywhere to form part of the materials required in teaching. But it is of the utmost importance that teachers watch that their pupils write *all* exercises legibly, and with some elegance. The lessons in calligraphy, properly so called, might therefore be restricted; and the time thus gained might be usefully employed in *orthography* or *linear drawing*.

There should be fewer lessons in calligraphy,—one lesson a week, or at most two, for children under ten years of age, would be sufficient. In return, there would be more written copies, and more dictation. Dictation is justly considered the only efficacious means of teaching grammar and orthography; it is likewise an excellent means of forming and nourishing the minds of the pupils. But for this purpose it should be conducted with method, and in a connected plan: it is too generally done at random, and with little connection. To render it really useful, it is necessary to begin early, and practise it frequently and methodically; likewise to correct the exercises carefully, and cause them to be copied in a special book.

Dictation should be begun early; that is to say, as soon as the children can read fluently and write their name. We cannot, in general, begin too early to make the children act for themselves; by giving them legitimate opportunities of satisfying their desire for action. Young pupils, writing a few words from dictation every day, will think that they create, in some measure, the words they write; they will be so many discoveries for them—so many new acquisitions. The pleasure they feel will be a useful excitement; and the little gratification to vanity they derive from it, will be sufficiently repressed by the correction their work will require. I shall

speak presently of what these first exercises in dictation should consist; but let me first insist on the necessity of repeating them frequently and regularly, although at the expense of every other exercise; for there is scarcely any exercise which ought not to yield to this—any to which it does not add something, and which is not benefited by it.

As to method;—that is naturally pointed out by the necessity of proceeding from the easy to the difficult, from the simple to the compound, and by the demands of grammar and orthography. In the lower division, nearly the same plan might be adopted as in reading; dictating only easy and simple words, and short sentences, which are written nearly as they are pronounced. The middle class may be made to write more difficult words, but whose orthography is indicated by their derivation; they may begin to write dictations on the rules of elementary grammar, especially those of the formation of the plural and of the feminine, and those of the regular conjugation of verbs. In the higher division, the dictation should be by turns *free* and *methodical*. The object of the latter should be, to exercise the pupils in the rules of orthography, and in grammatical difficulties; it is in fact a mode of teaching syntax; or, to speak more correctly, it furnishes an opportunity for such teaching. *Free* dictation, whilst it may serve to recapitulate the rules of grammar and orthography, should also inculcate on the pupils useful ideas of history and geography, of natural history and physics, morality, prudence, and health, and of technology and agriculture. Performed with order, these exercises might furnish the pupils with a sort of popular encyclopedia; while methodical dictation will be truly a practical grammar.

Supposing that one or two pages of such dictation were written every week for three years, or from fifty to sixty pages a-year, the pupils would, at the end of that time, possess a volume of a hundred and fifty to two hundred pages, written by themselves, filled with useful knowledge, and to which they would attach some importance, from its being their own work. But, to serve this end, the exercises should be corrected with care, and recopied. In the lower division, the corrections may and should be made at the moment; and in the presence of the pupils; partly even by themselves. The teacher would require only to retrace the words and sentences dictated upon the board. In all the classes, those of the higher divi-

sions should be corrected by the teacher himself; and the first part of each new day's exercise should be devoted to the observations he requires to make on the corrected dictation. The copies should be made in school, and under the superintendence of the teacher. There are several *manuals of dictation* for teachers in Germany (*diktirbuch*); and it is to be desired that similar works were placed in the hands of French teachers.

SECTION VI.

ON THE TEACHING OF ARITHMETIC.

ARITHMETIC should be taught in popular schools, first as a means of forming the attention and the judgment, and then as a necessary instrument in the transactions of social life.

There are two errors to be avoided with regard to this teaching in elementary schools. It should neither be limited to the mechanism of calculation, nor should it demonstrate every thing minutely as is done in learned schools. If it is done purely mechanically, the pupils will learn to count only by memory, and they will thus speedily forget what they have learned; or if they remember the processes, they will not be able to apply them readily. If, on the other hand, too much time be devoted to minute demonstration, there remains too little time for practice or ordinary counting. There is a medium between these two extremes: it is, to explain the operations no farther than is necessary for the proper understanding of the mechanism of the rules. This method is recommended and practised in several manuals, and has been adopted with success by many good teachers.

One fault very generally committed, is, to proceed too rapidly at the beginning, and not to insist sufficiently on a study of the first elements. When you ask a teacher what length his pupils have come in arithmetic, he may answer, for instance, that they are doing the rule of three; but when you examine them, you too frequently find that the greater part of them are far from understanding the rationale of this operation—fortunate, if they understand what is still more elementary.

Everything, however, in teaching this subject, depends on the simplest elements. What is most necessary, when the children are familiarised with numbers, by exercises on the numerical frame and by mental calculation, is to instruct them well in *numeration*. If numeration is well understood, everything becomes easy. The two fundamental operations, *addition* and *subtraction*, are only results of it. The knowledge of the *multiplication table*, which is the instrument of *multiplication* and *division*, ought always to be acquired by mental *calculation* rather than merely learned by heart. An excellent means of this, is to make the children *frame the table themselves* as often as is necessary. At first, when they are being exercised in multiplication, they may be allowed to glance at such a table formed by themselves.

The system of decimal fractions, which is the basis of the metrical system, is itself only a consequence of simple numeration, and may be taught along with it.

Another fault is, the making the first operations to be performed upon too large and abstract numbers; we ought, for a long time, make them bear upon small and concrete numbers only. Our examples should be taken, as much as possible, from the usages of life, industry, and natural history, astronomy, &c.: arithmetic would, in this way, be rendered, at the same time, more easy, interesting, and useful.

The Law has not strictly fixed the limits within which the teaching of arithmetic should be confined in ordinary schools. It simply says, that the elements of arithmetic, and the legal system of weights and measures, are to be taught there. The regulation for commissions of examiners, of the 19th July, 1833, declares that candidates for the license to teach, must be acquainted with the theory and practice of the five fundamental operations, applied to integral numbers and to decimal fractions, and with the legal system of weights and measures, as well as with the reduction of the old measures into the new. It seems to result from this, that teachers may and ought to teach this reduction, which requires a knowledge of the old measures. But the Royal Council appears to have revoked this decision, and to have adopted the decree of 12th February, 1812, which declares that the new system of weights and measures must alone be taught in schools. It will be a long time, however, before we can wholly dispense with a knowledge of the old system of measures; and so long as the

transactions in which they were used are not renewed, and have not entirely disappeared from books and from common language, they ought to be taught.

In general, the extent of arithmetical instruction in elementary schools must be determined by the wants of practical life. It too frequently happens, that even the pupils who passed at school for good arithmeticians, are found deficient, when required to apply their knowledge to the usages of life. The pupils in these schools must, undoubtedly, be taught more than is indispensably necessary. But the wants which arithmetic must chiefly satisfy, should never be lost sight of. Exercises in practical calculation should relate to different objects, in country and in town schools; but the future agriculturist and the future artisan equally require to be versed in the fundamental rules of arithmetic, and to be able to solve with facility questions which may occur every day. The exclusive use of the decimal system, in the calculation of weights and measures, should not exempt the teachers from rendering their pupils familiar with vulgar fractions. There are many cases, even in practical life, where this knowledge is required. Thus, a resolution of the Royal Council, of 5th January, 1836, has declared that the theory of vulgar fractions constitutes an essential part of elementary instruction.

What, however, it is of most importance to recommend to teachers, is the practice of verbal or mental arithmetic. Such exercises, which ought to be very simple at first, may be extended and infinitely varied, and will serve two purposes. First, they are an excellent means of logical education, and also the best method of teaching children ordinary arithmetic, and of teaching them to solve with ease, and without the help of the pencil, problems which arise in the transactions of everyday life. When well directed, they confer interest on a branch of teaching naturally dry, and are an amusement as well as a task. Let us then hope that it will not be long ere such practices are introduced into every popular school. We already possess some good books on the subject. They are naturally addressed to teachers, who only require to choose among them with discernment—having regard to the special wants of the school they superintend.

SECTION VII.

OF INSTRUCTION IN LINEAR DRAWING.

THERE is a general unity of opinion as to the utility of linear drawing, either as nourishing the sentiment of the beautiful, of order and of suitableness, or, especially, as a general preparation for apprenticeship to trades and useful arts. It is far from being spread so widely as it ought to be, even in the schools of towns; and it does not make a part of the subjects upon which candidates for the licence of elementary teaching are examined. This is an omission in the regulations of the commissioners of inspection, which it is of importance should be corrected. It is true that linear drawing is not mentioned in the legal programme of elementary schools; but neither is geography nor history, and they are, notwithstanding, exacted by the regulations.

Schools styled elementary are, as we have seen, the only ones which nine-tenths of the population can attend: they ought then to receive there all the instruction necessary for them; and, on this account, linear drawing ought to find a place there. It may be extremely simple, or it may take a more extended development, according to the wants, means, and views of the communes. The materials which it requires, will be in proportion to the extent to which they would carry it; and if limited to what is strictly necessary, it will not occasion great expense. Additional time is not required from the master for this branch of instruction; it may, for the greater part, be taken from what is spent to little purpose in calligraphy.

Linear drawing supposes the knowledge of some geometrical definitions, and can only become really useful through their means. To these definitions are easily added some easy propositions, and the simple art of constructing geometrical figures. From this there is but one step to surveying, to the mensuration of surfaces, and even to that of solids; and we do not see why a little geometry should not make a part of popular instruction as well as arithmetic. Thereby we should complete usefully, this *formal* or *instrumental* instruction, which,

indeed, is not *real* instruction, but which disposes and prepares for, and forms a necessary condition of it.

But, that linear drawing be everywhere introduced, it must be rendered imperative as an acquisition previous to the teachers obtaining the elementary license. It forms part of the instruction in normal schools: why should it not be prescribed as a study for all candidates?

SECTION VIII.

ON INSTRUCTION IN SINGING.

MUCH has been said on the importance of teaching singing, for the sake of worship, as well as for that of the morality of the people. Its importance is universally acknowledged, and good systems are not wanting.

Nevertheless, nearly everywhere, much is left to be desired; and the taste for singing is far from being so general as it ought to be. This slow progress appears especially owing to two causes. In the first place, we still want a suitable collection of truly popular songs and ballads, fitted both for the people and their children, composed in simple and pure language, and at the same time free and poetical. It would not be unworthy of our greatest poets and best composers, to unite their efforts thus to give utterance to the sentiments and thoughts of infancy and youth, the joys and sorrows of the people. Racine, in the choruses of Athalia and Esther, may serve as a model. M. Victor Hugo, in the *Conseils à un enfant;* M. de Lamartine, in the *Prière des Orphelins pour leurs bienfaiteurs,* in the *Hymne de l'enfant à son rèveil,* have been happily inspired; but this kind of language is, in general, too elevated, too *recherchè,* to be easily understood. Beranger has only a small number of songs that could enter into the collection we wish to see formed; but they would occupy the first rank: such are the *Retour dans la Patrie* and the *Hirondelles.* We would also place there the *Chanson, pour la Féte d'un Pére,* by Juste Oliver; some pieces by M. Guiraud, M. Soumet, and several others. But we must not the less eagerly desire to see a poet truly and more formally popular arise, and bring forth lyrics destined to be sung in schools for the

people, in the cabins of the poor, the rustic cottage of the labourer, in the workshop of the artisan, and under the tent of the soldier. Laurels are to be gathered here, and a vast amount of good to be accomplished.

A second cause which hinders vocal music from being cultivated in popular schools as it ought to be, is, that it is not strictly exacted from candidates for the license for elementary instruction, while it is made a part of the programme of examination for the license for higher elementary instruction: now the reverse ought to have been the case. Indeed, a superintendent of a higher school may be ignorant of music, or incapable of teaching it, without injury to the school which he directs, as he may easily find a master who can supply the want. It is not so in villages: the superintendents of rural schools are usually choristers and organists.

It is true, that candidates who are ignorant of music will not present themselves for situations in which it is required. But they will present themselves in other places, where, without being exacted, it is not the less necessary. Besides, the education of a master who is not acquainted with the elementary principles of music, is incomplete. One may be an excellent teacher without being able to perform on any instrument, without having a musical ear or a fine voice; but each should be required to know, at least, the elements of the theory, and to prove that he has done his best to overcome his natural deficiency. In every case, the higher committees should watch that the candidates who are ignorant of music, are only employed in localities where the teaching of singing can be otherwise provided for.

SECTION IX.

OF REAL INSTRUCTION.

ONE may be able to read fluently; to speak with a certain degree of correctness; to write like a calligraphist; he may even know something of orthography: in short, one may be able to calculate, to trace geometrical figures, and to sing correctly, without being really instructed, without emerging from that state of intellectual destitution called ignorance, and which

would be the greatest of all evils, if error were not a still greater one.

The art of reading and writing is so little true instruction, that we can imagine a society whose leaders might be entirely ignorant of it, without being the less capable of, or the less skilled in business. In support of this proposition, it is not necessary to cite the instance of those Indian chiefs, so cunning and skilful, so brave, and sometimes so full of wisdom, and so true to their sworn faith. It is very doubtful whether Duguesclin could read and write; and in our own days, a prince, who only wants a little more power and prosperity to be the Peter the Great of his nation, Prince Milosch of Servia, is ignorant of these arts.

But if the arts of reading and writing, grammar and orthography, arithmetic and linear drawing, are not true instruction, they furnish the means, and are the instrument of it: and it is impossible to be devoted to these studies without exercising the intellect, and experiencing an eager desire for instruction. Hence the necessity that those who acquire them receive a real instruction—well-directed, solid, and suitable. They are greedy of knowledge, ready to read every book which falls into their hands, armed with a powerful instrument, and one of which they should be taught to make a good use, if we do not wish them to abuse it.

There are only two alternatives—either the schools must be closed and the population left in total ignorance, under the influence of tradition alone; or, to purely instrumental instruction must be joined real instruction, which, if very limited and simple, ought, nevertheless, to be complete in its kind, and sufficient for the wants of those to whom it is given.

The question is not whether it is necessary to offer the people real instruction, but what this instruction should be, and to what extent it should be offered to them. To leave them in ignorance is henceforth impossible: it is necessary, then, to bestow on them suitable instruction. If instruction without education is not a sufficient safeguard of well-being and morality—if, in certain circumstances, it may even become a dangerous instrument—ignorance is as certainly a cause of misery and often of crime, and, in no case, is it any security for innocence and happiness.

Instruction is in itself a benefit; it is only necessary that it should be suitably directed, and bestowed in just measure.

There is a general instruction which may be offered to all without danger, which it is even a duty to offer them in their relations as men and as citizens, which is, besides, the condition of that special instruction, which cannot be withheld even for the sake of society. Among the objects of this general instruction, religious and moral instruction occupy the first rank.

SECTION X.

OF RELIGIOUS AND MORAL INSTRUCTION.

THERE is nothing more to be said on the moral and political importance of religious belief; but it is necessary that all should be equally agreed as to the manner of teaching religion in popular schools.

Far from my mind be the thought of stirring up, on this occasion, irritating questions! The disunion is already too great on these matters, for truly religious minds not to enter with the greatest reserve upon discussions relating to them. But in presence of so important an interest, it ought to be permitted—it is a right and a duty, to inquire how this instruction is provided, and for each to contribute his share towards that provided in the most suitable manner. "Godliness," says the Apostle, "is profitable for all things—having the promise of the life that now is, and of that which is to come." "How admirable!" exclaims Montesquieu, "is the Christian religion, which seems only to have in view the felicity of the future life, yet is the source of our happiness in this." Here is pointed out what the object of religious instruction ought to be.

The priest sees chiefly in religion the means for providing for the salvation of souls; and makes it consist, in particular, in certain doctrines and practices consecrated by tradition. The moralist looks upon it principally as a security for morality—the statesman as a wholesome check and a means of order and public safety—while the friend of humanity blesses it as an inexhaustible source of consolation and noble aspirations. Now religious instruction should be directed in such a manner that all these ends be at once accomplished; and that the wishes of the priest, the moralist, the statesman,

and the philanthropist, be satisfied at the same time. Religion ought to secure us against the terrors of death, by bestowing us the hope of eternal happiness, and to inspire us with the love of goodness, order, justice, and humanity—serving as a curb to the passions, softening the manners, and giving us strength to bear with resignation the calamities of the present life. And, wonderful as it may appear, all these ends of religion mutually suppose each other, and cannot be attained separately; each will be better provided for, that all are provided for at the same time.

Although religion is entirely internal, it requires to be expressed by an external worship; and worship supposes temples, ministers, and a church, serving to unite the members of the same faith, and as a depository of doctrines and traditions. The church is the outward condition of the religious life. It is with reason, then, that the ministers of religion study above all things to bring up children in their own faith, instructing them in its peculiar and fundamental doctrines, familiarising them with its practices, its mysteries, and its symbols; and it is natural that they should be more zealous, the more they are convinced that faith in these dogmas, initiation into these mysteries, and the constant exercise of these practices, are the only means of salvation. But they would be wanting in their sacred duties, if they occupy themselves too exclusively with this care; if, in forming fervent and devout believers, they do not apply themselves at the same time to bring religion in aid of all the public and private virtues; if they forget for a moment, that they are not only the ministers of worship and the guide of the faithful in the way of eternal salvation—but that they are also the pastors of souls in this terrestrial pilgrimage, teachers of morality, public functionaries, holding their commission from the state as well as from the church.

Religious instruction, in schools, ought not then to be, as it too frequently is, limited to impressing upon the pupils a warm attachment to this church, accustoming them to certain practices, familiarising them with the forms of worship, attracting them to the religious life, only by memory and habit, without warmly interesting the heart and the intellect. To religious Education ought to be joined a graduated instruction, beginning with the more simple principles of natural religion, and rising, by degrees, to the sublime doctrines of

Christianity. This is not, it must be said, the path generally followed; the practice in this respect, in the greater number of schools, is sadly defective, and calls for a speedy remedy. In general, the curates and pastors occupy themselves directly with the religious instruction of the pupils of elementary schools, only when they approach the age at which they are admitted to their first communion. Then, in many places, all other studies are suspended; they are occupied solely with their catechism; the memory is, without doubt, loaded with excellent things, but which the catechumens, too often, only imperfectly understand. It consequently happens that, when the memory has forgotten what is thus learned, all this instruction is, in a great degree, effaced from the mind, and, at length, only leaves feeble traces.

The evil is, that, generally speaking, our pastors and teachers do not concert together enough in regard of the path to be followed in this teaching; that they do not unite their efforts sufficiently to produce an instruction which they should give in common. The question is, then, what part should belong to each, and it would be useful if a regulation, concerted by the Minister of public instruction and the Minister of *worships*, should give a solution of this question.

The direction of religious instruction should evidently belong to the pastors. In their capacity of members, *ex officio*, of local committees, nothing can hinder them from taking upon themselves this direction. Nor is there any thing obliging them to begin the instruction which they give, only, with pupils preparing for their first communion; they may and ought to begin much sooner. In several of the German states, the clergy are bound to give two lessons each week in the elementary schools of their parishes, and it would be desirable that a similar obligation were imposed in France. But, to render the measure truly efficacious, it is requisite that the study of the art of teaching, of the twofold art of the education and instruction of youth, should be cultivated in seminaries with more care than has hitherto been taken.

In the division which would be made of religious instruction between the curate or pastor and the teacher, and to give which the one is obliged by the law, and the other by his mission, the latter would have the sole charge of it in the class of beginners, the former would have the charge of it in the middle

and higher class—leaving to the teacher no other care, as to these two classes, than that of making them repeat the lessons received, and of watching that the pupils performed the duties imposed. By this arrangement, the religious *education* would be peculiarly left to the teacher, while the *instruction* would depend principally on the pastor.

A larger share might be assigned to the teacher in moral instruction; for this has happily nothing of the confessional in it, and is, as regards essential precepts, the same for all communions. Morality ought not to be separated from religion; but it is not necessary to make it depend on any *particular form of belief.* It is here, especially, that instruction supposes education, and that it is insufficient to learn by the memory alone. To know the precepts by heart, is not to have the consciousness of them; it is not to be penetrated by them, nor to be struck with their necessity, or to feel bound to obey them. Moral instruction ought to be less *teaching* than *development;* and it ought to aim less at conveying to the pupils some propositions as coming from the master, and as forming a science invented by the genius of man, than at making them spring from the depths of their own consciences.

This manner of teaching morality will not prevent its appearing sanctioned by the Divine will, by the promises and warnings of religion, by anxiety for our happiness in this life, and our felicity in that to come.

Not only does morality not exclude the rules of prudence; but it includes them, by making them a duty; although this duty should be subordinate to higher and more sacred obligations.

SECTION XI.

ON INSTRUCTION IN THE NATURAL SCIENCES IN ELEMENTARY SCHOOLS.

THE law has placed among the objects of instruction in the higher elementary schools, the *rudiments of the physical sciences, and of natural history applicable to the usages of life.* We require that this instruction should be admitted everywhere, and considered as imperative in the higher divisions of ordinary

schools. Let no one, however, be afraid. I do not ask that there should be everywhere established collections of philosophical apparatus and chemical laboratories, or that *the three kingdoms of nature* should be studied in every little village school. I only wish, that, to the children of the people, there be imparted some knowledge of surrounding nature; that they be made to understand, as much as possible, its beauties, its curiosities, its utilities, and its dangers.

This instruction I require, still less for the sake of its material or worldly benefits to the pupils, than for the sake of their æsthetic and intellectual, moral and religious education. Indeed, knowledge is not only *power*—it ennobles and raises the soul; and, at the same time, nourishes and enlightens the reason. It is of especial importance to education to awaken the curiosity of children, and to satisfy it in a just degree, less for the purpose of storing their minds with varied ideas, than for that of cultivating their reason, and giving elevation to their souls.

The education of the sentiment of the beautiful requires that they should be rendered attentive to the wonders of nature; and intellectual education cannot be better begun, than by a revelation of the marvels presented there; on all sides, religious education may derive great assistance from the contemplation of the harmony and beauty of nature. The empire of superstition, which, in degrading, demoralises the people, can only be destroyed by the alliance of religion and science.

But the worldly interests of the pupils also demand that they should receive correct ideas of nature, avoiding all terms too technical and learned. There are many noxious animals and plants; it is of importance that they should be made acquainted with these, although they do not become botanists or zoologists. The most ordinary natural phenomena present dangers; it is necessary to explain such to the pupils, in order to secure them from hazard, and this may be done without making them natural philosophers. Many accidents could be avoided by a little knowledge and prudence; and, independently of the advantages which science, in penetrating more and more deeply into the secrets of nature, offers to industry, there are some which belong only to those who have some knowledge of that nature in the midst of which they live.

Already, in the greater part of elementary schools, the subjects of natural history and philosophy, chemistry, and even

cosmography, are frequently introduced. In the reading books put into the hands of the pupils, are to be found extracts on these subjects, more or less abundant; and if the teacher wishes to make them understand what they read, he is obliged to enter with them into details more or less instructive. Religious instruction itself, supposes a certain amount of knowledge of nature and the universe. I ask for nothing new, unusual, or unheard of, in demanding the instructions I am now speaking of, for all popular schools; I only ask, that, instead of being thus left to chance and opportunity, it should be given more directly, more regularly, and that it should be more complete, without ever assuming a scientific character, and without going beyond the powers of the teachers or the capacity and wants of the pupils.

This instruction should include the rudiments of natural history and chemistry; the rudiments of cosmography would be taught with geography, of which I shall speak immediately.

The great difficulty is to choose what is suitable for the pupils. A book would be necessary, which would, at the same time, explain the system to be adopted, and expose the more useful and interesting rudiments.

In *Mineralogy*, after having enumerated the principal minerals, from the most common to the most precious, and making the pupils especially acquainted with those within their reach, there should be revealed to them the wonders concealed in the bowels of the earth, and some details given of the working of mines, of metallurgy, and of petrifaction, &c. *Geology* would furnish curious instructions, which are interesting to religion and the history of the human race.

In *Botany*, it would be sufficient to instruct the more advanced in the knowledge of the organisation of the most perfect plants, the conditions and development of vegetation, and afterwards to familiarise them with the names and properties of the vegetables of the country, of the fruit and forest trees, of the shrubs, of the useful and various plants, and of the flowers which adorn the fields, the garden, and the forest. There is no special scientific preparation required for this; and the common names should always be preferred to the scientific. A very common wild flower would serve as a guide to this branch of teaching.

In *Zoology*, nearly the same method should be pursued as in botany. The birds and insects of the country should form the

subject of instruction. The natural history of the ant and bee presents great interest. The marvellous organisation of the smallest insect, and of the animalcule, to which a drop of water is a world, may be shown by the aid of the microscope. The services which the domestic animals render to man, should be dwelt upon. The children should be made to understand the superiority of man over other living creatures, with whom he has many relations of organisation and material condition—but from which he is essentially distinguished by reason, by the sentiments of the beautiful and the becoming, of justice and injustice—by the religious sentiment, a divine instinct which, at the same time that it attests for the human race a higher origin than that of the animals, is, to man, an assurance of another future than that which awaits them.

Thus the description of the outward and inward man, the physical and moral man, would complete this study of nature, and would, at the same time, serve as a foundation and preparation for that of religion, morality, and the philosophy of health.

In natural philosophy, the teacher should apply himself to explaining to the pupils the most common phenomena, such as rain, dew, snow and hail, thunder and lightning, the rainbow, water-spouts, falling stars, &c. The *Maitre-Pierre* of M. Brard may serve as a model for this kind of instruction, which only requires the knowledge of some of the least difficult principles, and the employment of instruments easily procured. One of my friends—a director of an industrial school—has been so kind as to draw out a list of the cheapest and most indispensable instruments, the expense of which would not overpass the means of communes in easy circumstances.

SECTION XII.

ON THE TEACHING OF GEOGRAPHY IN POPULAR SCHOOLS.

If all the children attending elementary schools had opportunities of afterwards attending higher schools, we would not hesitate to say that it would be unnecessary to teach them geography; or, at least, that the simplest elements of it would be sufficient for them. But as this is not the case, geography

to form a part of the programme of elementary instruc-
because every man, whatever his rank in life, ought to
some idea of the globe on which he lives, and to be
inted with the country he inhabits.

is want is generally acknowledged; but it is rarely satis-
ı a proper manner. Many teachers have only a super-
knowledge of geography, or know only its mere names;
hey are thus incapable of teaching it with any success.
:s, who are well acquainted with it, and love it; cannot
it within proper bounds.

is of importance to limit this teaching to the capacities
lestination of the pupils; and to employ a good method.
› is a method of teaching geography—the one most com-
r pursued—which, while producing apparent results, is in
y fruitless. One might learn by heart the names of the
reat continents of the world; with their divisions; the
s of seas, gulphs, straits, isthmuses; of the chains of moun-
of the capes and lakes;—one might know the names of
ghty-six departments of France, and of their chief towns,
ven those of the chief arrondissements; without, in reality,
g a correct idea of the world, and without being really
inted with France.

real teaching ought to have preparation made for it. It
essary to incline the children towards it; to give them a
for it; to make them feel the need, and understand the
t of it. Then should come the elements, the fundamental
the most interesting facts; and the work should end by
opments, the extent of which is to be measured by the
:apacity, and, above all, by the future condition of the
s.

ith regard to geography, the best way of preparing chil-
for it, and inducing them to be fond of it, is, to begin
aking them acquainted with the part of the country they
it. The teacher should set out, at the first place, where
chool is situated, and make the children give a topo-
ical description of the neighbourhood. If a river flows
he may trace its course from its source to its confluence
another river. Then he may name the river in which it
t, and follow this to the sea, after having first traced it to
urce. He will thus be led gradually to speak of the
tains from whose bosoms the sources of the river spring,
antly fed by the snows and the rains. Then, setting out

from the nearest mountains, he may teach the children, that, beyond these heights which bound the horizon, there are other countries, inhabited by other nations. He may show them the roads which connect the communes of the same canton—the high roads which lead to other districts. He may follow one of these roads to the high road which it joins, and then follow that road to the town. He may then mention all the means of communication invented by man, or presented by nature, highways, canals, ships, and carriages of all kinds, railways and steam-boats, the camel of the desert, and the reindeer of the north, &c.

After having thus prepared the pupils by degrees, by employing as few technical words and proper names as possible, the proper time will be come for lessons in physical, political, and commercial geography; for teaching how to know the direction, first by the rising of the sun, and then by the polar star and the compass. They should be made to seek in the neighbourhood, at nearly equal distances, four easily distinguishable objects, such as a high tree, a hill, or a steeple, which are the four cardinal points. The intermediate points, showing the north-east, south-west, &c. may be found in the same manner. All these points should be afterwards marked on the board, indicating the place where the school is situated in the middle, and the other points by analogous signs. There will be nothing more to do than to mark the roads which lead from the communes, the courses of the rivers which water the neighbourhood—the hills or mountains, the farms, the hamlets, the villages—all the remarkable objects which can be discerned—and the topographical map of the canton will be sketched. The children should be made to observe that the north is placed at the top of the board, the south at the bottom, the east on the right hand, and the west on the left, and that the intermediate points correspond exactly with the four corners of the board. The pupils will, in this manner, be able to understand geographical maps, and will be prepared for mathematical geography.

This plan, which supposes a few walks, may of course be modified according to the places where the school may be situated.

Pupils thus prepared will be able to follow with advantage a strictly synthetical system of geography, given with the help of a globe and ordinary maps, which may be carried as far as the nature of the school will permit.

The course, properly so called, which, in elementary schools, can be given only to the more advanced pupils, would begin by very simple ideas of mathematical geography, and be limited to what is most elementary and indispensable. Then, proceeding to physical, they should be made acquainted with the general division of the globe: the oceans and continents, the large chains of mountains, the principal rivers, lakes, capes, straits, isthmuses, &c. and the peculiarities of vegetation, and of animated nature, in the different zones and climates, should be pointed out to them. To this should be added general ideas of *anthropological* and *political geography;* and details should be entered into only with respect to Europe and France. They should be occupied, at last, specially, with the province to which they belong, to the department they live in, and the neighbouring departments.

The transition from geography is easy. The earth is a globe, a celestial sphere, like the sun, moon, and stars. It moves round the sun, placed in the centre of our planetary system, carrying the moon along with it. The stars which shine in the firmament, are, for the most part, suns, probably surrounded with planets like ours, and all these systems are so many parts of a universal system; the pupils of elementary schools may be made to understand these and similar propositions, by the aid of the great principle of general physics, discovered by Copernicus and Newton. And if it is to be feared that the idea of the immensity of the universe, beside which the earth is a point infinitely small, makes man feel his own insignificance too much; he should be brought back to a sense of his dignity, by being reminded that the worth of human beings is not measured by their physical greatness, or by the space they occupy; but by their essence—their inward nature; that the mind of man is by thoughts superior to the material world; that God alone is truly great; and that man alone participates in some degree in this greatness—because God has breathed into him his own divine spirit—because he has written his law in his heart—that his providence watches over him, and that he has promised him immortality.

SECTION XIII.

ON THE TEACHING OF HISTORY IN POPULAR SCHOOLS.

SACRED history is a part of religious instruction in elementary schools. Now, on the one hand, this history is only well understood by the aid of universal history; and, on the other hand, it is easy to connect with it, history called profane. It appears, therefore, as useful as it is easy, to teach Sacred history in its connection with universal history; and to acquaint all with the principal destinies of the human race, along with that of the chosen People, and of Religion. A knowledge of the national history is no less necessary for all and at all times; it is especially so in times of revolution and social change. We can no more teach Sacred history without connecting it with universal history; than we can separate the history of France from that of the ancient and of the neighbouring and contemporary nations.

But though I ask the teaching of general and national history to be introduced into popular schools, I do not wish that the memory of the pupils should be uselessly loaded with names and dates; lists of names and facts are no more history, than the names of towns and countries, capes, straits, &c. are geography. What is of the greatest importance, is to give them an idea of the origin and principal events in the progress of the human race, and to make them understand the actual condition of the nation by its past history.

In this, also, every thing depends on the method pursued. As in geography, we set out from the place we inhabit; so it is necessary to begin history with the present year. What a year and a century are should be first explained. This is the year 1842: now what does that signify? Tracing back the course of ages, we would stop at the birth of Christ, which may thus serve as the central point of universal history. Going back twenty centuries before Jesus Christ, brings us to Abraham, the father of the people of God, from whom he proceeded. There would thus be made the first division of universal and sacred history into three great periods nearly equal, from Adam to Abraham, from Abraham to Christ, and from Christ to the present time.

In the first period, the chief features in the origin of the human race would be related—the deluge, the invention of the most necessary arts, and the founding of the first empires. The second would include the enumeration of the most famous of the ancient nations, to the Romans under the Emperor Augustus; and then history would be connected with that of the Jewish race; the history of the Egyptians with that of Joseph and Moses; that of the Phœnicians with the conquest of the land of Canaan, and with Solomon; that of the Assyrians, Babylonians, and Medes, with relation to the fall of the kingdoms of Judah and Israel; Cyrus and the Persians would be spoken of in relating the end of the captivity and the rebuilding of the temple. From this the pupils might proceed to the history of the Greeks, of Alexander, and of the Greek kings who divided his empire, and who had various relations with the Jews and the Maccabees: lastly, the alliance which these formed with the Romans would form an opportunity of relating the glorious destiny of that powerful people till the accession of Augustus, in whose reign Jesus Christ was born.

The birth of Jesus Christ, the preaching of the gospel, the destruction of Jerusalem, and the dispersion of the Jews, the persecution of the first Christians, till the conversion of Constantine, the division of the Roman Empire, the immigration of the barbarians, the fall of the Western Empire, the rise of Mohammedanism and the conquests of the Arabs, the establishment of the Franks in Gaul, and the accession of Charlemagne—such are the most important facts in the first eight centuries of the Christian era.

I shall not extend the programme farther. From the time of Charlemagne every thing must be connected with our national history; and in the relations of this history the deeds which have really influenced the fates of our Nation should be especially dwelt upon, as well as the great inventions and discoveries which have so powerfully modified human affairs from the fourteenth century. With this branch of teaching is naturally connected, that whose object is to make the pupils of popular schools acquainted with the public institutions, the rights and duties of citizens.

SECTION XIV.

ON THE TEACHING OF SOCIAL AND POLITICAL RIGHTS AND DUTIES.

SOCIAL and national Education supposes a corresponding Instruction, the design of which is to acquaint our future citizens with their rights and duties, the institutions and fundamental laws of the country. A large number of the pupils of elementary schools, who cannot attend other schools, are destined to be the future jurymen and electors—all will be citizens: shall we leave to chance the care of instructing these in the rights which this title confers, and the duties it imposes on them?

The Commissioners appointed by the Chamber of Deputies to examine the project of the law, presented in 1832, had included *ideas on the social and political rights and duties* in the number of the objects of elementary instruction. According to the report of M. Renouard, the commission of 1833 did not think it necessary to make special mention of these ideas, because it regarded them as forming an essential part of morality; which, according to the terms of the report, excludes nothing that a man, as a member of society and a good citizen, ought to know. We ought not the less to regret, that the teaching of these ideas is not imposed by the law, and has not been officially provided for. They may, undoubtedly, be connected with morality and national history, but they do not constitute an essential part of either.

I well know the considerations which have led people to dread making the teachers professors of social and political science. But it was not impossible to avoid, in a great measure, the dangers which this branch of instruction might present, by watching over it, and making it be given from a text book prescribed by government. Besides, is there no danger in leaving it to chance, or in omitting and proscribing it entirely?

Society at present is full of the germs of discord and revolution. Ideas and hopes of amelioration and social reform are spread everywhere, and even among the upper classes. Shall we allow these ideas and these wishes to spread without con-

rol? Is not a catechism for the citizen, for the social and poli-
ical man, now as necessary as our religious and moral cate-
hisms? To leave the people in complete ignorance on these
uestions is henceforth impossible; they must, therefore, in-
tead of being left to be instructed in them by chance, be
fforded positive public instruction as to their social rights
nd duties, the laws and fundamental institutions of the
ountry.

This Instruction may be classed under four heads: *Instruc-
on in Law, properly so called, Instruction in administrative
aw, constitutional and political Law, and in public Economy.*
et no one be startled at these titles: it will soon be seen that I
knothing very exorbitant. Under the title of ordinary Law,
would wish the children of the people to be enlightened as to
ıe criminality and penal nature of certain offences, which they
arcely look upon as such, or which they are generally accus-
med to judge of very leniently. Such are forest and game
bberies, smuggling, frauds in respect to tolls, enlistment, &c.
ı the country, particularly, it would be useful to try to prevent
ıe mania for lawsuits, kept up by greedy practitioners, and to
ot out the fatal and too general prejudice, that everything in
ıe administration of justice and public affairs is granted to
vour and corruption. There is certainly no need of teaching
ıe people what penalties the law attaches to crimes; but it
ould not be superfluous to make them aware that crimes
ırely remain unpunished, and of the difficulty of concealing
ıem: it would be especially necessary to make them feel to
hat consequences the perpetrators of those deeds of violence
ıd brutality, too frequent in the country, and which too often
ain with blood even our rural festivals, are exposed. If crimes
gainst the person occur more frequently in the country than
towns, this fact in criminal statistics must, in a great mea-
ıre, be attributed not merely to a greater degree of barbarity
ıd brutality, but also to a greater ignorance of the Laws.

This branch of teaching might be joined with that of mo-
ılity, and would supply what is so often wanting in it, whe-
ıer through the fault of the teacher, or through a deficiency
the intellectual culture of the pupils.

Instruction in administrative Law might be connected with
ıe geography of the country; it should relate to the general
ganisation of the government, to that of the department, of
e arrondissement, of the canton, of the commune, to the

most important functions of the mayor and the municipal council, to those of the justices of the peace, of the sub-prefects, of the prefects, of the councils of the arrondissements and departments, of tribunals and royal courts, &c.

The constitutional charter would naturally serve as the text for teaching political Law. There would be no ground for fear though this were preceded by a few propositions relating to social science. The extravagances of our socialist sects are dangerous, only through ignorance of history, of the true nature of man, and correct political principles. These principles are not difficult to be understood; they may be placed within reach of the capacity of all who have received any instruction. "Man is eminently a social being, and he is of importance only through society. But he is not social in the same manner as bees and ants are: human society is an association of families and individuals. Whatever threatens the life of the family and the development of the individual is anti-social; but the individual belongs to society, on the sole condition that his personality be respected; and the family ought to make every necessary sacrifice, except that of its existence, to the society which protects it. An association of families and individuals living under the same institutions, the same laws, and the same government, is a Nation. National prosperity is the condition of the prosperity of the whole; hence the duty of one's devoting himself to the nation to which he belongs. Morality likewise commands us to seek our own happiness, by contributing to that of our fellow-men and fellow-citizens; and the triumph of human virtue—the highest development of our personality—is to place our strength, our blood, and even our life, at the service of humanity, of society, and of the nation to which we belong.

"This devotion is likewise easier, the better the society is organised. In general, it is sufficient that each performs his part in that position in which Providence has placed him, to insure public prosperity, and for each to insure his own as much as is possible. According to the Charter, all Frenchmen are equal in the eye of the law, as in the eye of God. The inequality of ranks has its source in nature and in history, which are equally the work of Providence. Should property be now divided among all in equal portions, in a few years the same inequality of rank would reappear; unless all things were common to all, which is impossible, consistently with

the life of the family, that is to say, of society itself. Besides, happiness does not essentially depend on riches and social condition: it even inhabits the most humble abodes more willingly than the palaces of the great; and every rank has advantages and inconveniences peculiar to itself. One can scarcely be exposed to misery, if in possession of diligence and probity. And even farther: with diligence and probity, which depend on ourselves, with ability and success, which come to us from Providence, we may rise from the lowest to the highest ranks."

These and similar propositions may be made intelligible to all. A few details might then be entered into regarding the institutions by which France is governed; and all might be made to feel their superiority over those of past times, or those of most other nations. It might be shown, that if they are not yet what they ought to be, it is because imperfection belongs to all human affairs; that they are such as may in time be perfected without shock or violence; that the greater part of the evils complained of belong to the nature of things, or to the imperfection of man; that as to the former, we must submit to them with resignation, while to remedy the others, we must strive to become better ourselves.

Instruction in private economy would usefully crown this department of teaching. Economy, that wise medium between the avarice which sacrifices the present to an unseen future, and the mad dissipation which has no care for the morrow, is a virtue which depends more on character than instruction. But there are rules for private economy, or the conduct relating to the acquisition of wealth, by industry, and to its proper use and preservation, which may be imparted by teaching, and which have been partly laid down in some popular Works; such, for instance, are the *Poor Richard*, by Benjamin Franklin; *the Three Visits of Father Bruno*, by Lemontey; *Simon of Nantua*, by M. de Jussieu; *the Golden Valley*, by Zschokke, &c.

In the schools in the country, as well as in those of the towns, the pupils might be armed against the scourge of usurious money lending. But it would be specially necessary, in the former, to give more correct ideas of true riches and true happiness. Cupidity is a vice which comes within the province of moral education; it arises chiefly from false ideas, which may be combated by instruction. This vice prevails most in

the country. In general, the country proprietor is possessed by a mania for acquiring more parcels of land than he can obtain; and there is nothing which he is not ready to sacrifice to this immoderate passion for possession: hence his avarice to himself and others; hence the little care he too generally takes of the education of his children and of his domestic welfare; hence arise many useless evils and privations, and sometimes even frauds and crimes.

In the town, in workshops and manufactories, the opposite fault prevails; the want of economy, the improvidence which lives from hand to mouth. The people there must be instructed respecting the utility of Savings' Banks, as the only means of securing themselves from misery, and respecting those societies, which men of the same rank can form, for mutual protection against the chances of the future.

But should it be found that the teaching I have thus sketched is beyond the capacity of the children who attend elementary schools, and even of the greater part of the teachers who direct these, this is an additional motive for opening everywhere schools for adults, or for keeping the pupils at school longer than is generally done, and for completing in this way the organisation of instruction for the people. As for our teachers, if it be true that they are, in a great measure, incapable of bestowing this necessary instruction, the objection proves only that they should be rendered more fit to fulfil the mission with which the state intrusts them.

In every case it is of importance to make this part of teaching an essential portion of the programme for normal schools, were it only to prevent the young teachers who proceed from them being left defenceless against the suggestions of the journals and political works, which cannot fail to fall into their hands.

SECTION XV.

ON SPECIAL INSTRUCTION IN POPULAR SCHOOLS: ON RURAL ECONOMY AND TECHNOLOGY.

I HAVE said that no school ought to be so special as to lose sight of the general destination of its pupils as men and as citizens; but every school should be special in one sense;

namely, that, while pursuing the end of all education, it ought to have regard to the presumed destination of its pupils. This speciality ought, above all, to exist as to instruction. Not only is it necessary to teach in popular elementary schools, the greater part of the branches we have just passed in review; but there are, besides, other subjects which are most proper for them—such, for example, as relate to agriculture or rural economy for country schools, and those relating to technology for town schools.

The teaching of *rural economy* undoubtedly requires materials which can only be at the disposal of large agricultural institutions, as well as a practical knowledge, which teachers very rarely possess. But a manual containing the elements of this important science may be put into their hands. This has been understood by the agricultural society of the department of the Upper Rhine, which has just announced, that it will award a gold medal to the author of *a treatise on agriculture applicable to this department, and fitted to become a manual for husbandmen, and a class-book for pupils above twelve years of age.** The apprentice teachers in good Normal schools may likewise be familiarised with the grafting of trees and with horticulture.

The aim of the teaching of rural economy in country schools ought to be, to give the pupils a higher opinion of the necessary art they will one day be called to practise—to lead them to escape from the dominion of established custom, and to receive favourably the new processes and improvements of science—to give them a taste for gardening, for the culture of fruit trees, and for the rearing of bees. The taste for horticulture, especially, is far from being so general in the country as it ought to be; fine orchards are much too rare. Country people, in general, are ignorant of the utility of, and the pleasure they might derive from, a piece of ground adjoining the house, converted into a garden and orchard. Teachers might render themselves very useful in all these respects, and might, at the same time, improve their own condition, if they added example to the lessons given in school, by devoting a part of their leisure to the cultivation of a garden, and to the rearing of bees or silkworms, wherever it is possible.

* Such a manual has been composed by M. Stoltz, of Andlau, entitled *An elementary manual for the Alsacian husbandman;* a work which has gained one of the prizes of a thousand francs proposed by the Minister of Agriculture and Commerce. Strasburg. Heitz: 1842.

Instruction in *technology*—which, in our opinion, it would be useful to teach in town schools, independently of what is done in industrial or professional schools—has been clearly defined by M. Guizot, in his report to the Chamber of Deputies in 1833, on the budget of public instruction. "Let our vote," he said, "be so generous, that youth, as well as children, may find the means of solid and thorough instruction, that their lessons may prepare them, by *simple instruction in our most useful arts*, and by a certain steadiness of hand and correctness of eye, for the exercise of all the arts."

Such notions in *technology* are connected, on the one hand, with natural history, natural philosophy, and chemistry, and on the other with linear drawing. This branch of elementary teaching has still to be organised, for it is nearly everywhere defective. Its chief design is analogous to that of the teaching of rural economy. While giving the pupils a correct idea of the social importance of the arts and trades, of their honourable and profitable nature when they are exercised with skill and probity, it ought to lead them to renounce old practices and dispose them favourably to the progress of industry. It has the additional advantage, by awakening and developing the dispositions of children, of making them conscious of their own vocation, and of the arts or trade for which nature has best fitted them.

A small collection of the principal tools and machines made use of in the arts, and a few drawings, would be necessary for such teaching, and would form a part of the furniture required by Law.

We might usefully conclude with some instruction on the duties of the apprentice and the workman, on the way of arriving at perfection in a trade, on the advantages and inconveniences of free competition, on the institutions of scientific men, on the usefulness of lawful, and the dangers of unlawful unions, &c. It will be admitted that this part of our programme, as well as several others, supposes the reason of the pupils of elementary schools to be already considerably developed, and that they are of a more advanced age than that at which children usually leave school.

SECTION XVI.

ON THE GRADATION OF INSTRUCTION AND THE DISTRIBUTION OF SUBJECTS IN POPULAR SCHOOLS.

I HAVE still to speak of the *gradation* of instruction in elementary schools. Great errors may be committed in this respect. I have seen the legal system of measures taught in infant schools; and the history of France learned by children of eight and ten years of age!

The author of an educational work, whose many excellent views are mingled with serious errors, asserts that every method should resolve this problem:—"To teach in two years, to pupils of five and seven years of age, requiring from them an attendance of four hours each day at school, all that is included in primary elementary instruction." Then he adds, "A labourer would no longer be deprived of the assistance of his children, except at an age when he can receive but little profit from them." We only cite this passage to show, by an example, how much even ingenious minds may deceive themselves as to the true end of popular education. What! are children only given to the labourer and the artisan to aid them in their labours? Are the most expeditious systems then the best? Undoubtedly, if it were only of importance to teach the pupils of elementary schools, reading, writing, and arithmetic, an attendance at school for two or three years, from the age of seven or ten years, and not from five to seven, should suffice; but the thing required is what is necessary to form in them good habits, to develope their intellect, and to make them men and citizens. For this reason it is of importance that children should be sent to school as early, and kept there as long as possible, without regard to the assistance which they are in a condition to give their parents at so tender an age.

To attain the end proposed in popular education, it is not too much that children should be prepared for it from tender infancy in infant schools; and retained at schools, in one way or another, for some time after they have been admitted to their first Communion. All this school-life, which embraces infancy and the first season of youth, could then be divided into five

courses or periods, for the gradation and distribution of the subjects of instruction: the infant school; the three divisions of the ordinary school; and the finishing school for youth.

In the first, there should be no instruction, properly so called; all that is necessary there, is to incline the children to good—to accustom them to discipline and attention, preparing them for the education to be given them, by stimulating their sensibility, exciting their curiosity, opening the eyes of their mind, loosening their tongue, if I may so speak; in one word, teaching them to obey, to look around them, to listen, to speak, and to understand.

In the lower division of the school, where children are from the age of six to eight or nine years, the instruction ought to be especially instrumental, and only occasionally *real*, bearing exclusively on reading, writing, combined with drawing, the more simple operations of calculation, both mental and written. Simple dictation would hold the place of all grammatical study; especially if we took care to correct the errors made by the children while speaking or writing.

In the middle division, where children are from eight to ten or eleven years of age, the instruction should continue to be more instrumental than real; only the exercises becoming more difficult. Reading, which at first was only mechanical, becomes more and more expressive, accentuated, and intelligent. Exercises in writing are of more and more use to orthography; as those of reading are so to grammatical instruction. A little more attention may be paid to linear drawing, as well as to singing. The fundamental operations of arithmetic should be taught, with all their difficulties, founding them especially on numeration, with which are naturally connected the principles of metrical calculation. Real instruction—religious and moral instruction excepted—to which the children ought to have been disposed in the infant school, should be limited to preparing them for it, to making them understand the object of it, and feel its necessity. The study of geography should begin according to the method I have pointed out. After having related to the pupils of the lower division some of the simple features of the history of the Old Testament, it should be presented to them in this class connectedly and as a whole. And, finally, their curiosity should be excited by sketches of natural history, and their attention directed to the phenomena of nature.

In the higher division, where children are from ten to twelve or fourteen years of age, all instruction becomes more and more real, without ceasing to be instrumental. Reading is accompanied by logical, grammatical, and material analysis;—frequent dictation serving, at the same time, for the study of grammar, and for the knowledge of realities. Arithmetic is applied to the legal system of weights and measures. Drawing, in its turn, bears upon real objects. As the religious and moral instruction in the infant school has been carefully continued in the next divisions, it should be so advanced in this one as to render the young catechumens fit to be admitted to their first communion, without its being necessary to neglect for its sake the other branches of instruction. Real instruction is divided between the elements of geography and cosmography, and those of general history in its relations to sacred history and national history, some notions of natural history, natural philosophy, the philosophy of health, of technology, and rural economy, and conceptions regarding the rights and duties of citizens.

When it is possible to form a class for youths from thirteen to fifteen, we would reserve for this stage some of the branches we have just named, especially natural philosophy, arts, and rural economy, national history, law, and politics.

Thus, instruction would be first entirely instrumental, then instrumental and real together, and, at last, real and professional.

Each period being composed of two years at least, and every class being half renewed every year, in such a way that each, including old and new pupils, naturally forms two divisions; the question is, if, in real instruction, the master of each class ought to give separate courses to each of the two divisions which compose it, or if it would be better to begin again, every year, the same course to each division, so that what is new to the one would be only a repetition to the other. I think that either course may be followed, according to the nature of the objects of instruction. There are some subjects which could be taught at the same time to both new and old pupils: there are others which should be reserved for the new, and which it would be useless to repeat to the old pupils; and, lastly, others which ought only to be taught to the latter.

The difficulty is greater when the same master has to direct,

at the same time, all the three divisions of an ordinary school. In every case, a detailed programme, prescribing to the teacher his task for each day and hour, is necessary. But much must be left to the discretion of the master. Besides the general tables of lessons, pointing out for each day and hour the objects of instruction with which it should be occupied, manuals would be necessary for each portion, where the matter would be divided into courses and lessons. It would, besides, be necessary to arrange the subjects in these manuals; and to show how the subjects could be combined in such a way, that, instead of causing trouble and confusion in the minds of the pupils, they would mutually throw light on and assist each other.

I have given at the end of the volume, some tables of lessons for the various kinds of schools.*

SECTION XVII.

ON INSTRUCTION IN HIGHER ELEMENTARY SCHOOLS.

THE higher elementary schools, instituted by the first article of the law, are still popular schools, and ought, on the one hand, to be distinct from secondary schools, and on the other hand, from industrial or professional schools; they have a more general destination than either the one or the other. They are not Colleges, without the study of the Greek and Latin languages, or where the study of physical and mathematical sciences is only begun some years earlier than is customary. They also differ essentially from professional schools, in that they should not be exclusively occupied with technology and industry.

The preamble of the law presented to the Chamber of Deputies, has perfectly pointed out their nature and their destination. "Between the first degree of instruction and secondary instruction, there is a great separation; however, in our present system of public instruction, we have nothing between the one and the other. This omission is extremely inconvenient; for it results, that a very numerous portion of the nation,

* See the *Note* on this subject.

without enjoying the advantages of fortune, are not re-
d to indigence, want entirely the knowledge, and moral
intellectual culture appropriate to their position. The
ɛt must be remedied: this considerable portion of our
trymen must be placed in a condition in which they can
n a certain intellectual development, without imposing on
ı the necessity of having recourse to secondary instruction,
ɛpensive, and, at the same time, so hazardous. Thus," as
ɔreamble goes on to say, "the law has wished to establish
ıd of instruction which, without entering into scientific
classical instruction, properly so called, would give to a
ɛrous portion of the population a higher culture than that
h can be given them at the primary elementary schools."
ɛmentary instruction," repeats the minister to the Cham-
ɔf Peers, "ought to be universal; therefore, it cannot be
ɔrm; it must adapt itself to the various wants, to the
ɔus degrees of development in the classes for whom it is
ıded; it must sometimes be so easy and so modest, as to
trate into the smallest villages, and offer itself to the hum-
individuals; sometimes so developed, so varied, as to
ʃy the wants of those professions which, though not scien-
yet require to be acquainted with the elements of science,
ey apply it every day."

he establishment of higher elementary schools, so useful
so rational when they conform to their true destination,
become an evil, when their legal character is misunder-
l. "It is evident," says M. Cousin, "that if higher ele-
ɛary instruction rises, or has a tendency to rise to secondary
uction, then, far from remedying the evil pointed out, it
ıds it, and makes it descend more deeply into society."
instruction ought not, on the other hand, to be purely in-
rial or professional, if it is wished that the end be
ned which the legislature has proposed. In those schools
d *intermediate*, the instruction may be very varied and of
rent degrees, according to the localities; but it ought
ys to be sufficiently *general* to address itself to all those
vhom the ordinary elementary school is not sufficient, and
ɜecondary instruction not suitable. They ought to offer
ıe sons of citizens in easy circumstances, who are not
ned for the learned and literary professions, to the
lren of the middle classes who prepare more leisurely for
useful arts, or who will have more property to manage,

and who are one day destined to fill civil and political offices—a more complete and developed instruction than that given in the ordinary schools. But, while more developed and complete, and of a higher nature, this instruction ought not to be the less popular and practical, and ought to assume as little as possible, any learned form. What is obligatory in elementary schools ought to be carried farther in these higher schools, and what is only allowable in the former becomes imperative in the latter.

I know of some primary schools styled higher, which have nothing but the name of this class of institutions, and which are scarcely good elementary schools: on the other hand, there are some where all the branches are taught nearly in the same manner, although with less ability and success, as in the colleges—including mythology, with all the gods of Olympus, poetry and rhetoric, with all their train of figures and technical terms. The least degree of inconvenience arising from such instruction is, that it is not understood, and that it remains unfruitful.

The great difficulty which higher elementary instruction presents, is, that it remain popular while rising above instruction of the first degree—that it be solid and deep, without ceasing to be elementary and easy. This is the problem to be solved in respect to it.

The vagueness of the idea generally formed regarding this class of schools, notwithstanding the clear terms of the preamble and the exact letter of the law—the rivalry of the colleges of communes, which are in fear of being in part absorbed—and, it must be added, the negligence and parsimony of certain municipal councils,—are the causes which render good higher schools very rare. If there are communes that have founded such schools without being obliged, there are also towns on which the law has made it imperative, and which have none yet, or only the shadow. As to the first, when we grant the approbation asked, we should only authorise higher schools on the assurance that the wants of elementary instruction have been satisfied; and the greater number of places should limit themselves to taking advantage of the power granted by the first article of the law, of giving a suitable development to elementary instruction, in accordance with the wants and resources of the districts. At whatever cost, towns, containing six thousand inhabitants, or the chief towns

of departments, should be brought into conformity with the law. Unfortunately, it is difficult to organise suitably a higher elementary school, with four hundred francs of fixed income, unless by raising the monthly fee to a sum too heavy.

Such a school requires, besides suitable accommodation, sufficient materials, especially for teaching the physical sciences and drawing; the acquisition of which should be as imperative as the founding of the school. Then, even though the pupils should form only one class, it would be impossible for a single master to conduct properly so many branches of instruction. But it is difficult to form all the pupils into a single class. A higher school, to be useful and of importance, ought to be formed into three divisions, under three masters, corresponding to the three years over which the courses extend. In the first division, into which pupils would be admitted at the age of twelve years, and after having proved that they are acquainted with all that is imperative in elementary schools, instruction should be limited to making them repeat what they have before learned—the art of reading and writing, still higher branches of arithmetic, orthography, grammar in more detail and greater development, and linear drawing; in one word, the instruction would still be principally instrumental. In the second division, the pupils should be occupied with what is most elementary in real instruction—commencing the study of geometry, and still continuing the study of the language and logical analysis. In the third year, still continuing the historical, literary, and scientific studies, they would begin that of algebra, cosmography, of civil and political law; and instruction would become more and more industrial, technological, agricultural, and professional. Poetry, rhetoric, and mythology, should be excluded from the instruction; but this need not prevent the literary beauties of select pieces, which the pupils should read, being pointed out to them, or the allusions of mythology occurring in the poets, from being explained.

If I have not spoken of religious instruction, it is because I assume that it is provided for by a chaplain attached to the school, as seems required by the age and wants of the pupils. In every case it ought to be carried on, even after the first Communion.

It does not enter into my plan to present here a complete and particular table of the studies suitable for the higher

schools: it is too vast a subject for the space to which I am limited. It is sufficient to have pointed out the principal heads.

I conclude this paragraph, by quoting the words of the Honourable M. Renouard. The wish they express may be still re-echoed: "Good books are wanting for such instruction," he says in his report of 1833; "the existence of higher elementary schools will undoubtedly call the attention of enlightened men more particularly to this point, who would make a good use of their talents by contributing to render such useful knowledge popular. The patriotism of our learned men and the zeal of the administration will undoubtedly multiply this species of composition, and will spread over the country an important branch of literature, which remains almost entirely to be created."

This is almost the case even at the present day. Many books have appeared since 1833, with the pretension of supplying the want pointed out by the honourable deputy; but only a small number among them fulfil the design which their authors have proposed. What the greater part of these want, is neither science nor talent; but just ideas of what is suitable for schools which are neither learned nor purely elementary.

SECTION XVIII.

CONCLUSION.

THE advantages of Instruction have been too much extolled, and the pernicious consequences of false knowledge exaggerated, by turns. Instruction is always a blessing, provided it be good and sound, and upheld by education. It is difficult to say which is the more dangerous to society—a wicked and brutal man, deprived of all instruction and education, or a man who has received instruction, but who is animated by wrong principles and bad passions. This only proves that education must be joined to instruction; and that each must receive the instruction best fitted for him. To those who may deem our programme of instruction for elementary schools too full, I answer, that it is nearly the same as that proposed by M.

Guizot, on the 24th November, 1830, when he said—"The principal aim of elementary instruction is to teach the people reading, writing, and arithmetic; but whilst acquiring this fundamental knowledge, they ought, at the same time, to receive salutary lessons in *morality, patriotism, and domestic economy.* Lastly, it is of importance that simple and clear explanations be given to them of the *wonders of nature;* of the *phenomena* which give rise to and sustain the greater part of *popular prejudices;* of *the processes of the useful arts and of agriculture;* and the most remarkable events in *national history.*"

Instruction may be abused, as better things are; but it will be the less abused the more it is solid, complete, and, above all, more special and more conformable to the condition and wants of those who receive it. Of two men in the same condition—everything else being equal—the best instructed will have the greatest chance of prosperity and happiness, and will offer the best security to Society. When once a nation has tasted of the tree of knowledge, it is impossible to bring it back to primitive ignorance. It is thenceforth important to satisfy its curiosity by regular, solid, and relatively complete instruction. In the present state of society, it is not instruction in itself that is dangerous, but instruction left to chance, acquired by stealth, and without preparation. In a word, the question is no longer whether the people shall be instructed, but *how* and *in what* they shall be instructed: the need of instruction is universally felt and acknowledged; all that has now to be done, is to satisfy it wisely and justly. All that has been alleged of the dangers of instruction, only proves that it is necessary to organise it properly, first in schools, and then by means of popular books and journals. Much has been said of establishing libraries in the country; but it is not sufficiently considered, that, in order to render these libraries really useful, the elements of all the sciences and useful arts must be taught in schools, and the people thus placed in a condition to read and understand the books composed for them. Moreover, truly popular writings are still very rare in France. The Government and writers, however, who desire to make themselves really useful, could not bestow too much care on the composition of such works, destined to spread sound and solid instruction; to offer the working classes the opportunity of occupying their leisure hours more nobly; and, above all, to

serve as an antidote to those pernicious books which are sold in the byways of towns, and hawked with too much impunity through the country.

CHAPTER VI.

ON METHOD.

SECTION I.

ON METHOD IN GENERAL.

METHOD is the path to be followed that we arrive at a fixed end; but, to lead to it safely, it must itself be determined by the end which is proposed. Too much care cannot be bestowed on method, since on it success chiefly depends; but it is of importance not to be prejudiced in favour of an exclusive method, as several ways may equally lead to the same end, and as it may be useful to change means and conduct, according to circumstances. "The Sabbath was made for man," says the gospel. It is the same with Method, which should only be a means, and not an end.

It is necessary to have method, without being entirely devoted to any particular system; it is to have principle, and to apply it with discernment; to proceed with order and regularity; not to go by chance, but to walk towards an end, following a road marked out beforehand. But to follow an exclusive system, borrowed from another, whether it be named from Pestalozzi or Jacotot, and to apply it obstinately, without making any distinction as to times or places, and without regard to persons and circumstances, is perhaps the greatest misfortune that can happen to teachers and pupils. There are no good methods but such as are applied freely and independently. *Methodism* is fatal everywhere; because in adhering to means the end is neglected. The best method supposes knowledge and experience; it can only be acquired by proper reflection and practice. Technical processes are to be learned as a trade; but the essential thing, even for these, is the spirit in which they

are adopted; here too we must keep constantly in view the great principles of education, and be inspired by a true idea of the art of teaching.

SECTION II.

ON THE GENERAL PRINCIPLES OF METHOD.

THERE are general principles of method which result from the very design of education, and are as necessary as it is. There are special methods and particular processes, which may vary according to circumstances, and among which selection may be made, on the sole condition of our not acting contrary to general rules, or losing sight of the idea which ought to preside over the work of education.

The supreme principle of all method is, therefore, to have a clear and deep conviction of the end to which education in general ought to tend: this conviction is like an intellectual compass, which should constantly be consulted. It does not dispense with other arts in teaching; but it is the soul, and indispensable condition of them all. Hence flow the general rules of education, properly so called, as well as those of instruction.

The object of all education is the development of an innate germ, of some natural disposition,—the culture of some moral and intellectual faculty. Education which cultivates and developes nothing, which is limited to inculcating ready formed opinions on the pupils, and training them to certain practices and customs, is not worthy of the name: it is wholly an artificial work, which cannot succeed without the use of force and constraint; it bends the nature instead of ennobling it by culture; it leads it astray, and turns it from its destination, instead of directing and aiding it towards its legitimate development.

This is the reason why real education supposes instrumental education, and especially logical education,—it is because, without the latter, development is impossible. The noble dispositions and divine germs which God has planted in man, can spring up only through the exercise of reflection and judgment. Religious and moral education, especially, ought to be a *development;* and the more natural and well directed this process

of development has been,—the easier it will be to complete it by the teachings of tradition and revelation.

In Instruction, three methods present themselves, but which, far from excluding each other, may be easily reconciled, and ought to involve a mutual support;—the synthetic method, the analytic method, and the genetic method. Analysis prepares for, and elaborates propositions, and introduces them, if I may so speak. Synthesis states them clearly, and inculcates them on the memory; the genetic process explains their origin, and gives us a true understanding of them.

The synthetic method has long reigned over teaching of every description. Because it is the most suitable *form* of science reduced to system, it was never doubted that it must also be the best manner of imparting it. What more simple or more natural, it was thought, than to begin by laying down axioms and principles universally admitted, and apparently of easy comprehension: to enunciate propositions easily demonstrated by the aid of those principles, and then to deduce consequences from them? This method, which is that of Euclid, was applied not only to mathematics, but also to grammar, and the physical and moral sciences. It is evident that it is not sufficient for teaching, especially for elementary instruction; for it does not develop the intellect, and rather imposes the truth upon it, than makes it freely accept it. Its work needs to be prepared for by analysis, by intuition as much as possible, and by processes called *inventive, socratic,* and *genetic;* which correspond more or less without being identical, and which ought to be equally familiar to the teacher, and to be applied by him in accordance with the objects he teaches, as far as the mechanism of teaching will allow.

Analysis in its turn is not sufficient by itself, and requires the aid of synthesis to complete its work. Its course would frequently be tedious. Analysis is the mother of invention; but it is not necessary, to make its results be understood and retained, to lead the pupil through all its windings, through all its efforts to reach its end. Analysis slowly ascends the Nile to discover its remote source: synthesis, profiting by its labour, places itself at the source, and thence rapidly follows the river to its mouth. The sources once discovered, the description may then begin at them. Analysis sets out from the terrestrial globe, to rise from it to the

the universal system: synthesis places itself at the highest point of the system, and thence redescends to earth. Applied to the study of grammar, analysis is like a traveller who arrives in a country and tries to acquire its language, without a dictionary or grammar, from a few translations into his native language. In such a process there is something to be imitated; but it would be wrong to wish to teach our children languages altogether in this way.

Analysis and synthesis should, indeed, be almost everywhere combined in teaching. In regard to the knowledge of physical sciences, it is necessary to call intuition to their aid as much as possible; and, to make them be better understood, we should go to the origin of things, and explain their nature by the mode of their formation. This is the object of the method called *genetic;* which may, in some measure, compensate for intuition, and which sheds a clear light over instruction. The method called inventive, and which consists in making the children find, as if of themselves, what it is wished they should learn, by placing them on the way by means of analogy and by skilful directions, has the advantage of strongly interesting the pupils, and powerfully favouring the development of the intellectual faculties. It is included, in a great part, in the Socratic method, and, like it, is applied usefully in religious and moral instruction; but it supposes in the children ideas previously acquired, derived from direct instruction, and a certain degree of development obtained by other means.

What is needful, then, is not to choose from among these methods, or to practise one to the exclusion of the others; but to combine them, and to apply them by turns, in accordance with the objects of teaching, and the age and ability of the pupils. The synthetic method is not bad in itself—it is only so, when it is used exclusively: the work which the other processes prepare for and render possible, must always be terminated and crowned by the use of it.

I have only been able to glance here at a very important subject, and which deserves to be more thoroughly treated of than it has yet been in France. After having laid down the general principles of method, and explained the nature of the various methods, I should proceed to examine which is best adapted to each of the branches of instruction. I must limit myself, however, to what I have said in the preceding chapter; referring for the rest to existing manuals and to

periodical publications, which for some years have been much occupied with these questions.*

SECTION III.

ON THE MECHANISM OF TEACHING IN POPULAR SCHOOLS—ON INDIVIDUAL, SIMULTANEOUS, AND MUTUAL TEACHING.

THE application of the methods of which we have just spoken, depends, in a great measure, on the number and classification of the pupils in the same school and under the same master: it will vary according as the teaching is more or less *individual* or *simultaneous*.

Formerly teaching was generally individual; the teacher addressed each pupil in turn, and each stood up alone to receive his share of instruction: this is the direct process, because the most natural; and, it may be added, that, speaking absolutely, it is also the best, both with respect to education and to instruction.

Indeed, by addressing each of his pupils individually, the teacher becomes better acquainted with them, and learns to treat them according to their peculiar dispositions; and he can attend better to the development of their mind;—his influence over them is more immediate, more direct, and consequently more powerful.

But as soon as a great number of children are collected in the same school, and in proportion as the wants of instruction are multiplied, it becomes necessary to renounce this manner of giving instruction, and to unite to the individual, the *simultaneous* process, which consists in dividing the pupils into classes, according to their age and progress. Invented by necessity, the simultaneous process has likewise been found to have advantages peculiar to it, and which ought to make it be employed, although there be no direct necessity for it. First, it produces emulation, which is beneficial in

* The *Echo des Ecoles Primaires*, for the propagation of better methods of instruction, published at Paris by Langlois and Leclercq, under the auspices of M. Cousin and M. Degerando, is highly distinguished in this branch of literature.

proportion as it is spontaneous. The master, on his part, is more animated while addressing several at once; and his teaching is more accurate and better graduated.

The necessity of collecting a very large number of children in the same place, and at the same time, has given rise to the method of mutual teaching, foreseen by Quintilian,* long before it was organised by Bell and Lancaster.

This method also, mechanical though it is, presents advantages which it would be difficult to obtain by any other process. It accustoms the children wonderfully to order and discipline; it gives the school an animated appearance—dramatic, if I may so speak; keeps up motion without confusion; and allows of a greater number of divisions and of more pupils under the same direction. The best general method of instruction for a pretty large school, will be neither the mode of individual instruction, which is impossible, nor the simultaneous mode, which takes no account of the individuality of the pupils, nor mutual teaching, which, by excluding all direct communication between the master and the pupils, all connected and systematic action from first to last, renders all education nearly impossible, and admits only of discipline and mechanical order, which cannot take the place of education, properly so called,—the best method, I say, will be that which unites the advantages of all the three.

All intelligent minds, however little they may be acquainted with the art of teaching, agree that the Lancasterian system is only allowable, in its purity, where a very large number of poor children must be placed under the direction of one master, with the view of receiving only the most elementary instruction. Even where the principle of the system has been adopted, it has been modified and combined with direct and simultaneous teaching. This has been principally attempted in Denmark, in the Normal school of Eckernförde, a small town in the duchy of Sleswick. The system taught, and which may justly be styled the Danish system, is not mutual, in the same sense as that of Bell and Lancaster. Its aim is to employ the pupils, and to combine the employment of the pupils by monitors, with the immediate instruction and the direct and constant influence of the teacher. There is no instruction properly of children by

* Just Orat.

children, but only the direction of the less advanced by those who are more so. The pupils watch over and direct, and are watched over and directed by turns. All the subjects of teaching are exactly indicated, and divided into many parts. The master alone really teaches, going successively from one division to another; but all the pupils of a lower division are exercised in repeating the task they have learned, by monitors, who are themselves pupils of a considerably higher division.

This system requires, in each branch of instruction, a large number of divisions or groups, a minute gradation of subject, and exercises expressly designed for *repetition*. It is the master only who teaches, and the monitors have only to hear the lessons *repeated*. Monitors of *order* are appointed for the preservation of silence, for the observance of the regulations, and are themselves placed under a head monitor.

While rejecting the system of mutual teaching, as practised in Lancasterian schools, as not being sufficient for the wants of education, we may and ought, nevertheless, to borrow a part of its mechanism, especially for the lower division, if it be very numerous, and form a separate class. In the class for beginners, containing, as is frequently the case in large communes, a hundred or more children, this system may be employed without inconvenience, nearly as it is in the Danish system, but only for reading and the first rudiments of arithmetic. The pupils might be divided into as many groups as there are stages in the teaching of reading and elementary arithmetic. The master should go from one group to another, giving a short lesson to each circle, and thus prescribing their task for the monitors. Each would remain in his place during the writing exercises; and the master would go from one to another, correcting, chiding, and exhorting the pupils, as *individually* as possible, and leaving the monitors no charge but that of superintendence. The other branches of teaching, in the beginners' class, such as mental arithmetic, features of sacred history, first dictation, and especially the first lessons on religion, do not admit of mutual teaching; and they require silence and reflection. It will be sufficient for these objects to divide the pupils into three or four groups, which the master might be able to address successively; whilst some listen to the questions of the teacher, the others may be engaged in writing or drawing.

Thus, in the class for beginners, the teaching might be, by turns, mutual, simultaneous, and individual.

In the middle division, if it form a class by itself, under a particular teacher—all the pupils being able to read fluently, and acquainted with the first elements of arithmetic—no part of mutual teaching should be preserved, except monitors to superintend and hear certain lessons repeated. The teaching ought to be entirely simultaneous for the others. The pupils will form no more than two or three sub-divisions, which it will be easy for the teacher to employ at the same time, by successively addressing each in particular.

Thus, also, with the higher division; and I may say that the higher the degree of instruction is, and the more important the subjects become, the mutual system becomes less beneficial. When the three divisions require to be together—as in the case in country schools—this method is quite impracticable. At most, it can only be permitted in the lower division for reading and arithmetic, when this division is joined with the middle division; and whilst the latter is engaged in writing. For, as I have already said, when one teacher has to direct all the three classes of the same school, with from seventy-five to a hundred pupils, he ought to bring them together only during two hours a-day devoted to common exercises—the first and the second at two other hours, and the second and third at other two. With this organisation—except in the case just mentioned—teaching should always be simultaneous.

It can and ought to be, however, at the same time, *individual;* first by the teacher, whilst exercising whole classes, addressing each pupil by name, and interrogating each in turn, especially when he proceeds socratically—all listening, while one alone answers. The teaching ought to be individual, in a special sense, at least once a month: more frequently if possible. For this purpose each division might attend separately for two hours every Saturday. That day should be devoted to making a general revisal—to reviewing the pupils, in order to have proof of their intellectual and moral condition. Such an examination should also take place at the end of every month; especially in respect of *education:* it would not exempt the master from having from time to time private conversations with those pupils, who, on account of their character or bad inclinations, require urgent and personal advice. These individual cares are possible and necessary, whatever the organisation of the school may otherwise be.

CHAPTER VII.

ON DISCIPLINE IN POPULAR SCHOOLS.

SECTION I.

ON DISCIPLINE IN GENERAL.

DISCIPLINE has often been confounded with education, and it is still too generally imagined that it can take its place: this is extending the idea of discipline, or restricting that of education, too much. Discipline is the means of rendering education and instruction possible. Its object is to accustom the pupils to order, to obedience, and to application, which are the general condition of the success of teaching: it is the police, the government of the school. It is not an end, but a means, and depends, as well as method, on the idea which is formed of the paramount end of education. It is a necessity to maintain order in the school, and to obtain the obedience and attention of the pupils; but the means employed for this purpose are not indifferent; and all are not equally legitimate. Discipline is the government of the school; and this government, like that of nations, is susceptible of several forms, and, like it, has undergone various revolutions. At first, teachers possessed only a disputed and uncertain authority—fluctuating between gentleness and violence. To anarchy succeeded tyrrany, despotism, and absolute power. Schools, though not literally ruled by a rod of iron, were ruled with a rod of hard and flexible wood, which was constituted the sovereign lord of discipline and education. Ignatius Loyola was exposed to it at the age of more than thirty years; and even the sons of kings were not exempted from this ignominious chastisement. The philosophy of the eighteenth century, protested against the absolute and tyrannical power arrogated by pedagogues. Rousseau and Basedow were the great agitators of schools. Democracy made inroads on the system; and, about the time of the French revolution, there arose in Germany writers who demanded self-government for the pupils of popular schools.

The principle of the sovereignty of the people was applied to them; and constitutions and legislative power, juries, and the trial of the pupils by their peers, were seriously proposed to be introduced. These extravagances did not last long—the school became a limited monarchy. Laws and regulations were then prescribed for them by a higher power, and the teacher became bound to conform to them; but the right was left him of adopting such measures as he might consider useful for the sake of discipline, on the sole condition of restricting himself within the regulations, which are, as it were, the constitution of the school.

This constitution of the school, which is the foundation of discipline, is now imposed on the teacher, and he has no right to depart from it. The statute of regulations which emanated from the royal council, dated 25th April 1834, may be modified and completed by the committees of arrondissements, with the approbation of that council; but there are general and absolute principles of education above all regulations, by which the teacher must constantly be inspired, whilst observing the statutes. Besides these principles and regulations, there are various means of discipline furnished by the knowledge of the human heart, and suggested by experience.

All the means of discipline may be reduced to two heads: those which are designed to maintain order, which includes silence, obedience, cleanliness, a becoming carriage, politeness, and general good behaviour; and others, whose aim is to accustom the pupils to application, which again supposes attention, eagerness to repair to school, and zeal in the performance of duty.

SECTION II.

ON THOSE MEANS OF DISCIPLINE WHICH ARE DESIGNED TO MAINTAIN ORDER.

ORDER is maintained chiefly by the suppression of whatever might interrupt it, as acts of obedience and insubordination, and whatever is unbecoming, in the first place; and, in the next, of all actions contrary to common morality, such as falsehoood, theft, violence, &c.

It is far better to prevent crimes than to punish them, es-

pecially in schools. For this it were desirable, that, besides the general regulations, there were special regulations for each school, expressing in clear and precise terms all the obligations of the pupils, and pointing out the punishments to which they expose themselves if they violate them. Such regulations would refer only to duties which pupils have to fulfil *as such*—excluding precepts of morality, properly so called. Diligence, regularity, silence, decorum, cleanliness, and whatever is necessary for the preservation of order in school, would be recommended in these. They might be read over every month, and great care should be taken to quote them on every occasion. In this manner the pupils would obey a law which would seem the expression of reason and necessity, rather than of an arbitrary will; and in breaking it, they would not merely offend the master, but the law, which he is intrusted to see executed. He would be avenging a violation of the law, and not a personal offence, in punishing them: it would not be he, but a higher power, of which he is only the representative and the organ. Let me add, that the pupils would thus learn, at the same time, to respect the civil law. This love of order, this respect for law, would follow them from the school to active life; while it is to be feared that, if they are accustomed in school only to obey the master, they will, on leaving school and shaking off that yoke, imagine they have acquired liberty and independence.

There is no necessity, however, for strictly confining the teacher within the limits of regulations, necessarily incomplete; he should be left the power of interpreting and extending them, provided he does not depart from their spirit, and that he commands and punishes in his own name as little as possible.

Besides delinquencies of insubordination, and disobedience to regulations, discipline ought also to suppress all actions which openly offend morality, such as blows given not in legitimate defence, premeditated vengeance, falsehood, and petty thefts, of which the pupils may be guilty, because these actions are contrary to the good order and peace of the school. The more care that has been bestowed on moral education, the more easy will all discipline be rendered. How necessary such education is, and how superior it is to discipline, which only applies to outward and material actions, is evident from the fact, that there are very obedient pupils, wanting in kindness and noble-

ness of heart, who only appear mild and conciliating through cowardice, who are never guilty of direct falsehood, but whose whole life, full of hypocrisy and dissimulation, is one continual falsehood.

Discipline ought not only to be combined with moral education, but should be constantly subservient to it, and moderated by its counsels. However severe it requires to be, it is never sovereign and absolute, and must often bow before higher and more sacred duties.

Every offence ought to be punished; but the application of punishments presents great difficulties, and requires from the teacher, along with much feeling, great impartiality, and the knowledge of the individual character of his pupils. He ought never to forget that, in punishing, he is less occupied in administering justice, and proportioning it to the magnitude of the offence, than in correcting faults, and in fulfilling the intentions of the law.

The question is here presented how far *corporal punishments* are allowable in popular schools, and if it be wise to prohibit entirely the use of the rod? Many masters complain of being disarmed since this instrument of discipline has been taken from them, and there are many estimable schoolmasters who look upon the use of it as necessary. The most tender parents employ the rod without scruple; why forbid its use to teachers, who ought to be armed in school with the authority of fathers? This argument is specious; but I reply, first, that it is not evident that parents do right in striking their children, and, next, that paternal power is not delegated, in all its plenitude, to teachers; and, granting that they have the right to punish their pupils corporeally, must not this be ever at the expense of their own dignity, and the moral influence they ought to exercise? It was the rod which formerly kept up that spirit of hostility between teacher and pupil, which reigned in all schools, and rendered true education impossible. This species of chastisement can be proper in no case, except to punish the most serious offences, and pupils who are most insensible to any other punishment; whilst, formerly, it was made use for the smallest faults, and applied to all. All that can be granted on this subject, is, that the prohibition placed upon teachers to strike their pupils, should not be openly published; it ought to be sufficient that the teacher knows it.

I have already said that the school should not be a penitentiary or house of correction. If there are any pupils so corrupted and so perverse as to be rebellious to the ordinary government; it is necessary, with the assent of the local committee and of the parents, to subject them to peculiar treatment.

Good discipline can, and ought, moreover, to be maintained, without tyranny and severity. A circular, relative to colleges and addressed to rectors, by M. Pelet de la Lozere, dated the seventh of July 1836, contains observations on this subject, which apply as well to elementary schools as to establishments for secondary instruction. "While recommending that discipline be maintained with firmness, the minister does not mean to exact severe aud inflexible regularity, which is more fitted to subdue than to form the character; on the contrary, he thinks that the government of schools would be very deficient if severity were not tempered by judicious discernment, and by that considerable foresight which is more intent upon preventing faults than on punishing them." "It is proper," he adds, "to neglect nothing that may render the pupils pleased with their lot, because the whole life of a man often depends on the impressions of his youth. This satisfaction should not result from the softness of the teacher, or from any excess of condescension on his part. It is a well conceived and well directed discipline which must produce it: other means can only contribute to the same end."

SECTION III.

THE MEANS OF DISCIPLINE, WHICH ARE DESIGNED TO ACCUSTOM THE PUPILS TO DILIGENCE AND THE LOVE OF WORK—AND ON EMULATION IN POPULAR SCHOOLS.

WHEN the heedlessness and inattention of pupils are complained of it is rarely their fault; children being naturally curious and eager for information, provided their attention has been early excited and engaged.

The first means to be used in respect to this part of discipline, is, therefore, to awaken, keep up, and fix the attention of the pupils, by satisfying their curiosity. Let their logical education not be neglected; let the teaching be systematic, suitable, and properly graduated; and let all the interest of

which it is susceptible be infused into it, and the attention of the pupils will rarely be at fault.

The heedlessness of children is either owing to their indolence or inattention, or to the want of method in the master, and the want of interest in his lessons. Let the school, then, be well organised, and the system what it ought to be, and there will be very few careless pupils: there will be nothing to do, but to combat the natural indolence, or the inattentive turn of a small number, and to regulate and stimulate the love of work in others. Idleness and carelessness are vices which it is the province of moral and intellectual education to prevent and correct; and which give rise to faults of omission, that discipline, properly so called, may suppress by ordinary means, and by suitable punishments, whilst it will have to excite and keep up the love of work, by a good system of rewards, and the spur of emulation. But equal care must be taken to avoid, on the one hand, punishing inability and incapacity; and, on the other, rewarding natural talent and success: only misconduct, idleness, and carelessness must be punished; and only good behaviour, diligence, and perseverance, rewarded.

This is the place to speak of that powerful spring, *emulation*, which some, with too much severity, reject, as scarcely moral, while others consider it indispensable to the success of instruction.

Emulation exists as a natural disposition in every assembly of men pursuing simultaneously the same kind of occupation; it exists independently of all outward rewards or excitement, and has nothing in common with the hope of material advantage, or the fear of chastisement; it excites us to excel each other; to do better, or, at least, as well as our companions. If this disposition is not manifested, something must strangely have altered Nature; the sentiment of human dignity cannot have been awakened, or must have been stifled in the heart; and, what is scarcely possible, along with honour, the very germs of vanity and self-love must have been destroyed. Emulation is a generous ardour, which nature herself kindles and nourishes in the heart. There may be minds so indolent, so unhappily constituted, as never to have warmly felt its influence. There may be whole schools, in which, thanks to bad organisation, the indifference of the master, or other circumstances, emulation is only weakly manifested; but in the school, as elsewhere, it exists naturally, and there is less need of exciting it, than of directing it aright.

If to this natural sentiment be joined the presence of a judge, the public eye, murmurs of approbation or of blame, applause and honour—it will be exalted to enthusiasm: when natural, emulation is a warming and life-giving heat; immoderately excited, it becomes a devouring flame.

The question is, then, not whether emulation in general should be employed: it cannot be suppressed without injury; it has nothing immoral in itself, any more than the sentiment of honour, respect for self and others, of which it is a manifestation. But it is of importance to know if it be advantageous to education that we force it, or stimulate it by artificial means, by rewards, distinctions, or distribution of prizes; and it is of especial importance to know whether this artificial emulation ought to be employed in schools for the people.

The question thus stated, I do not hesitate to answer in the negative.

If instruction only were needed in schools, and no other end proposed than to obtain the greatest and speediest results, teachers might, without hesitation, make use of all the means in their power to arrive at it; and among these means would be rivalry, vanity, and even the cupidity of their pupils. Again, to employ it legitimately, we must suppose that all that is required is to obtain a certain final result; for the sake of which we might trample on all separate or individual considerations. Thus a General, on the day of battle, which may decide the salvation of his country, wishes to gain the victory at any price; it is of little consequence to him that a great part of his soldiers perish, provided his country be saved. But it is not success of this kind that ought to be striven for in school; and it is not allowable to sacrifice there the least of the pupils to cause others to make rapid progress; and still less to nourish bad passions in them for the benefit of instruction alone. Any means which might benefit the majority at the expense of several others, or even of a single one, ought to be rejected as immoral. By immoderately exciting emulation, is it not to be feared, that, while the most ambitious and most persevering make rapid progress, and procure a brilliant reputation for the teacher and the establishment, others, more timid or less happily gifted, may be discouraged, and stop half-way? If the school, in which each ought to profit in proportion to his application and his power, be converted into an arena—where each runs only to arrive first

at the goal—where the only thing thought of is to bear away the prize—is there no danger that all who feel they have not strength to outstrip the others, or who see themselves much outrun, may despair while running the race, because they have been falsely persuaded that the only material point is, not to *arrive* sooner or later, but to arrive *before the others?* By awarding public prizes to success, there is danger of filling the strong with vanity and pride, of over-working the middling, and of entirely discouraging the weak. It is far, however, from my thought, to recommend the total suppression of those public exhibitions, called fetes of emulation; I only wish that the prizes be awarded more expressly for good conduct, and constant application, than for success and talents. In the case of popular schools, without speaking of the bickerings and enmity to which the distribution of the prizes awarded to success often gives rise, in small localities, there are still greater disadvantages; for there, more than anywhere else, *education* ought to be the principal end; and because, while strengthening the sentiment of honour, it is necessary to avoid whatever might create a thirst for distinction and excessive rivalry. Instead of terminating the year by the distribution of prizes, it would be better to close it by a public examination, which would be a trial at the same time for the teacher and the pupils; and if prizes are awarded, let them be given to good conduct, which includes diligence as well as morality.

SECTION IV.

CONCLUDING OBSERVATIONS ON DISCIPLINE.

THE preservation of discipline depends, moreover, on the good organisation of the school, and, above all, on the personal character of the teacher. If it is now almost every where improved, it is because the schools are themselves better organised than formerly, and because teachers are better informed, and more worthy of esteem.

The means of discipline are, for the most part, of such a nature, that they avail nothing in the hands of a man who has no dignity or judgment. The best regulations become

useless, if not enforced with great firmness; and it requires much discernment to apply them suitably. The master must likewise study the dispositions of his pupils;—it is the same with certain means of discipline as with many remedies: what is useful to some may be injurious to others. There are certain arts of discipline, which he should know how to make use of, according to circumstances, which are not arbitrary, and which should be varied from time to time, as they become inefficacious.

It is necessary, in fine, for the success of discipline, that the teacher be at once respected and worthy of respect. Children are not enlightened enough to *abstract* the *personality* of the teacher. To obey him cheerfully, they must respect him, and see him respected. Therefore, it is the duty of the teacher carefully to avoid whatever might expose him to the contempt of the children, who are wise and severe critics, and merciless judges of those who govern them. Hence, also, the obligation of his superiors and the parents, to treat him with respect in the presence of his pupils.

The last question which presents itself, is, how far teachers should pay attention to the conduct of the pupils out of school, and especially at the time when they resort to it or return home? The road leading to school is truly a part of it, if we may so speak, as well as the play-ground. Consequently, any disorders committed by the pupils on it, ought to be suppressed by the teacher. He ought especially to watch over them at their play, for the sake of discipline, as well as for that of education in general. Their games are, as has been said, of serious importance to them. The conduct of the pupils, when under the paternal roof, and everywhere but in the school or the road leading to it, escapes all the means of discipline; but the teacher ought not to be indifferent to that conduct, especially in the country; he should carefully inquire concerning it, for the sake of moral education. For the same reason, he will have to watch over his own conduct out of school, and avoid whatever might tend to diminish the respect his pupils owe to him, and which is the chief condition of the success of his mission.

CHAPTER VIII.

ON THE GOVERNMENT AND INSPECTION OF POPULAR SCHOOLS.

SECTION I.

ON THE GOVERNMENT OF ELEMENTARY SCHOOLS.

It is not my design to record the ordinances and regulations relating to the management and inspection of schools: I refer for these, to the code of elementary instruction, and to the excellent work published by an inspector-general, entitled the *Visiteur des écoles.** I only wish to draw attention to some omissions in the law and the ordinances, and to some disadvantages the present system presents, which it is desirable to remove.

The principal defect of the system at present followed is, that the authorities intrusted with the management of schools have not power enough, and are not sufficiently united. I am of those who think that if, on the one side, the action of local authorities ought to be left free to do good of themselves, without the concurrence of the higher management; the latter, on its side, ought to have the power of constraining them to do what is needful. It is especially necessary that the action of the higher authority be prompt and powerful. Now, this action in regard of public instruction is indefinitely divided among several different parties. The fourth section of the organic law, which treats of the authorities set over elementary instruction, only mentions committees of arrondissements, local committees, and commissions of examination; it says nothing of the respective duties of the authorities of universities and departments. "The functions of public instruction," said the minister, at the time of the discussion on the law, "are brought into action, on one hand, through the constituted

* Le visiteur des écoles, par M. Matter, 2e edit; Paris, chez Hachette, 1838. Guides des écoles primaires, par une recteur d'academie, 7e edit.

special management, formed by inspectors-general, rectors, and inspectors of academies; and, on the other side, through the general administration of prefects and sub-prefects. Each of these authorities has its office pointed out by the nature of things. Thus, the intervention of prefects and sub-prefects is necessary when the communes and general councils of departments are treating concerning the expenses of elementary instruction; but if the business is the choice of teachers, the direction of studies, the inspection of teaching and systems —it is to rectors and inspectors that the minister addresses himself." This division of the care of executing the law, between two administrations, is a great inconvenience; and gives rise to numerous conflicts between these—weakening the action of both. It appears to me, that it would be much better if the rectors, assisted by academical councils and inspectors, were alone intrusted with the higher management of the schools of their district, under the direction of the Minister. Whenever the necessities of the case required it, they might ask a meeting of the other competent authorities. In this way there would be more unity and therefore more *effect* in the management of schools.

In the present condition of things, power is wanting as much as unity; the law has left too much to the good-will of the mayors and municipal councils. If, for instance, in any place, there should be an ill-informed and not very zealous teacher—not so bad that he could be turned away in terms of the law—teaching in a confined, ill-aired, and gloomy room, in a school badly attended, wanting necessary materials, it is very possible that all the orders of the prefect, of the committees of the arrondissement, all the remonstrances of the inspectors, might be frustrated by the negligence of the mayor and municipal council. I know of a certain commune with a school-house, requiring extensive repairs: its urgency is acknowledged by everybody: the funds are ready:—well, for several years, thanks to the unwillingness of the mayor, to the negligence of the architect, and of I know not whom besides, the house still remains in the same condition, and is getting worse every year. In another commune, the municipal council, four or five years since, voted the funds necessary to enlarge the school-house, which is too confined and badly situated, or to erect a new one; but the mayor does not agree with the council, as to the plan and situation of the school; and nothing is done, notwith-

standing the urgent entreaties of all the higher authorities. In other places, the municipal councils, notwithstanding the resources of the communes, refuse the most necessary allowances.

The special obligations of the various authorities ought to be more expressly defined; and it should not be possible for them to fail in them without incurring *responsibility*. Schools which have too little accommodation may be closed; but then it is the innocent—the teachers and the pupils—who are punished. A reluctant mayor may be deposed; and this ought to be done oftener, although it may be difficult to find a good successor. The municipal council may be dissolved; but it is at the risk of seeing them re-elected. There is only one radical remedy for these inconveniences: it is to render it strictly binding upon communes, under the *personal responsibility* of the mayors, not only to keep up an indifferent school, but one properly situated, and supplied with the requisite materials, and to make the prefects order, of their own accord, the expenses acknowledged as indispensable.

In a word, means must be found to oblige mayors and municipal councils to fulfil the duties which the law imposes on them.

One of the wisest articles of the law of the 28th June is not everywhere executed, or only very imperfectly so: it is article 14th; which requires that the monthly fee be collected in the same manner as direct taxes; and that the municipal councils nominate the pupils who are to be admitted gratuitously. In many communes, teachers, to the detriment of their dignity, of their rest, and often of their well-being, continue to collect the fee themselves; and, in still more, the list of the free pupils is not regularly drawn up. In others, the instruction is wholly gratuitous, so that the children of the rich and of the poor equally profit by the resources of the commune—an equality which constitutes true inequality.

In others, again, instead of the school fees, by an arbitrary and unjust arrangement, each father of a family, whether rich or poor, gives the same amount to the municipal funds: these are abuses as contrary to the spirit as to the letter of the law.

There are two observations to make as to the organisation of committees. First, that the administration of universities is not sufficiently provided for in the committees of arrondissement; the rector ought to have the right of assisting, either in person, or by one of his delegates. This right exists, it is true, but it ought to be inscribed in the law. Then there is too great a

separation between local committees and committees of arrondissements; and cantonal committees, similar to those existing before the promulgation of the law of 1833, would be useful intermediaries. The curate of the canton, a physician established in it, the mayor of the chief town, a justice of the peace, and two or three of the principal inhabitants, appointed by the committee of the arrondissements, might be members of them. They would have the immediate superintendence of the schools of the canton, and make monthly reports to the committees of the arrondissement; and thus would excuse all the prerogatives the organic law allows them. It is true that the second paragraph of the eighteenth article leaves to the Minister the power of establishing several committees in the same arrondissement;—including within their limits, one or more cantons. But these committees which thus share in the management of the schools of the arrondissement—being independent of each other—are not of equal value with cantonal committees, properly so called—subordinate to the committees of arrondissements, and controlled by them. In the system I propose, local committees would correspond with the cantonal committees: the cantonal committee would relieve the committee of the arrondissement, which, through the intervention of the sub-prefect, would correspond with the prefect and the rector. In this way there would be at once unity in the management, and the superintendence would be everywhere more direct, more pleasant, and more easy. A greater number of persons would be interested in the improvement of popular schools; and the interest thus multiplied, and rendered a public duty to the most enlightened in each canton, would powerfully contribute to it.

I heartily join, then, in the wish expressed by several general councils, to see cantonal committees re-established, but subordinate to the committee of arrondissements.

SECTION II.

ON THE INSPECTION OF ELEMENTARY SCHOOLS.

INSPECTION is certainly one of the most efficacious means of improving elementary schools; but it is only so on condition that it is made with intelligence, unity, and authority, and, at the same time, with kindness.

It is an error to suppose that schools will be better inspected the more frequently they are so. A distinction must be made between visiting schools and inspecting them; simple visits, which do not interrupt the lessons, are always beneficial; they give the teacher a little rest, and encourage the emulation of the pupils. Made regularly, without noise or pretension, they are as useful to the progress of instruction as to the maintenance of discipline. Inspection is a more serious and public affair. It may become an evil, not only by the manner in which it is made, but even by its diversity and frequency. If it be too frequent, it disturbs and discourages the teacher more than it incites him to do better. The multiplicity of inspections is especially an evil, when they are made by different authorities, who are not agreed as to principles and systems. Besides the superintendence exercised by local committees, the law intrusts the committee of arrondissements with inspecting, or causing the schools of their district to be inspected. There are, again, inspectors of departments appointed by the minister, with their sub-inspectors, besides the inspectors of academies, who visit the schools of the towns in which there are colleges; and, lastly, inspectors-general, who examine annually the elementary normal schools. With such a system of inspection, there can be no unity of views and direction. The inspectors delegated by the committees of arrondissements consider that they are independent of the authority of the universities, and often, instead of confining themselves to making reports, give orders, or counsels equivalent to orders; the inspectors of departments, again, or those of the academy, often give the teachers counsels suggested by *their* views and maxims. This difference of views, leading to a diversity of advice and directions, can only perplex the teachers, and must either discourage them, or render them indifferent to all advice.

There is only one remedy for this serious disadvantage: it is to direct the inspectors of all kinds to confine themselves to observing carefully, and to reporting what they have observed to the authorities from whom they hold their appointment—delegates of committees to committees, sub-inspectors to the head inspector of the department, inspectors of departments and inspectors of academies to the rector, and inspectors-general to the minister. In their reports they should, at the same time, state their observations and their views as to what

should be done; and the various authorities, from whom they derive their mission, should appreciate and make such use of them as they may judge proper. Inspectors should have the power of giving advice and orders, only when the statutes and regulations are openly violated. They might reprimand a negligent teacher, and bid him conform to the ordinances and regulations; but not impose methods and systems. Their influence in this respect will be great enough, by the manner in which they question the pupils, and make them perform their exercises. Every examination of a school by an inspector ought also to be a model lesson. But, for this purpose, it is of importance to choose the inspectors from among men who have proved their ability to teach. Need I add, that inspectors ought to have thoroughly studied the art of education and of teaching, and that they ought to know the wants of popular instruction, which are entirely different from those of secondary and higher instruction?

Shall we tell the inspectors, that they must not judge of a school only from the instruction which is given in it, but chiefly from the discipline and education? That they must judge from the *whole* of the results obtained, and from the spirit which governs it? That the inspector must satisfy himself, that the teacher display so much zeal and intelligence, that the pupils, on leaving his care, after six or seven years' attendance at school, may become, by persevering in the course he has shown them, useful and devoted citizens and upright men?

Another observation is not without importance. It is of infinite moment to the success of education, of which good discipline is the condition, that the pupils respect their master; and they can only truly respect him, if they see him respected and honoured. Whatever therefore may be the rank of those who visit schools, they cannot show too much respect and deference to the teachers, in the presence of their pupils. There is an anecdote of an English schoolmaster, who, having received a visit from the king, kept on his hat in his presence, excusing himself afterwards for his want of respect, by saying, that had his pupils seen that there was any one in the world superior to their master, there would have been an end to his authority. This teacher only exaggerated a true principle. It is not necessary to persuade the pupils that their master has no superior; but it is necessary that they should look upon him as occupying a

high place in society, and, above all, that nothing may degrade him in their eyes. It is therefore of the utmost importance, that those who visit or inspect schools, make no observations to the teacher in presence of the pupils, and that they wait till the close of the class to give any necessary advice. This advice should also be given with kindness, and the respect due to the functions with which the teacher is invested. To labour successfully, he must esteem himself; and it is not sufficient that he is worthy of esteem—he must also see that he is esteemed by his superiors. In the country, the local committees are sometimes composed of uncultivated persons, or of those who have little goodwill to the teacher. Hence it is the duty of the visitors, to receive with caution the complaints which the committees make against him, to examine them with care, and not always to address in open court, to the masters, even deserved remonstrances. I insist the more strongly on these rules, as I have often seen them neglected, to the great prejudice of the reputation and satisfaction of the teacher, and consequently to the success of his labours.

CHAPTER IX.

SHOULD ATTENDANCE AT THE ELEMENTARY SCHOOL BE RENDERED OBLIGATORY, AND OUGHT ELEMENTARY INSTRUCTION TO BE GRATUITOUS?

SECTION I.

HOW ATTENDANCE AT THE ELEMENTARY SCHOOL MAY BE RENDERED OBLIGATORY.

In most of the states of the Germanic confederacy, regular attendance, either at a public or private school, is rendered obligatory. All children who are old enough to attend school are submitted to a species of conscription, and penalties, more or less severe, are inflicted on the parents or guardians of refractory children. There are also among us several persons who have regretted that the law of the 28th June did not impose the same obligation on the population of France; and the wish has been more than once expressed, that a new

legislative measure might supply this want in the organic law. The right of the state to do so is indisputable. If it is beyond doubt that children are not the property of the state; that it has not the right to instruct them for mere political ends; and that the parents ought to be permitted to educate them as they please, provided they keep within the bounds of morality and the law; it is no less evident that society, for the sake of all, ought not to permit that children, through the negligence of their parents, remain without education, and in ignorance of all that they absolutely require to know. Children of a certain age may thus be legally obliged to attend regularly a public or private school, without offending natural right, or clashing with our ideas of liberty, and our constitutional customs. Does not the law of enlistment decimate every year our youths to the service of the state? Why, when we do not hesitate to ask from the young conscript the sacrifice of his best years, of his blood, and often of his life; should we not compel children, for their own good, no less than for the general good, to come and receive in school the inestimable blessing of education and instruction? The difficulty does not lie here. The question is, by what coercive measures, and by what penalties, the law could be sanctioned. I wrote what follows on this subject in 1837.—"It has been proposed to punish negligent parents with fines, imprisonment, and exclusion from all share in public benevolence. The first of these means would only affect a small number of wealthy parents, and could not be applied to the poor. The last may be tried under the present legislation, but it has the serious inconvenience of affecting others than those it would be just to punish; besides, it would be of scarcely any use in rural communes. There remains the prison for reluctant parents and guardians. But the difficulties and inconveniences would be numberless in this respect: in this also, the punishment would not fall on the guilty alone, and it would be very difficult to apply this penalty in towns. In the country, the teachers must be intrusted with making out lists of offenders; and this would render them odious. Before, therefore, attaching a penalty to the culpable negligence of the parents who would refuse to save their children from the misery of ignorance, schools must be opened everywhere, and held at the most convenient hours of the day; and it is necessary, by the cheapness of instruction, by the esta-

blishing of schools more or less free, and by premiums, to leave the poorest without excuse. The local committees, the municipal councils, and the curates and pastors, must be asked to use all their influences to prevail upon the parents to send their children to school. But if, after this, it is judged that other measures, administrative or legislative, are necessary, a distinction would require to be made between towns and the country. In small towns and rural communes, it is sufficient to open schools, and to place them within the reach of hamlets and isolated farms, and the various authorities will soon have only to watch that the schools are regularly attended. But it is different in large towns: it would be necessary to have in them correct lists, to ascertain what children do not attend school, and to take measures accordingly. When it is once known what children receive no instruction, the means of bringing them to school will almost always be found. The attention of the administration and of the legislature must be first called to children who work in manufactories. I know of a small industrial town, containing from 800 to 1000 children from six to fourteen years; and of these, about 150 or 200 receive no instruction. In these cases, the law should interfere to regulate the hours of labour according to the strength of the young workers; and to oblige manufacturers to make attendance at school a condition of admission into their works."

Now that the law of the 24th March 1841 has satisfied this wish—and that it only requires to be put into strict execution, to insure that the classes of children hitherto most destitute of instruction, regularly attend the elementary school —let us see what remains to be done. As to the middle classes in towns, it is rare that they do not send their children to school. There remains those of the rural population, and those of more or less indigent parents who inhabit the towns.

As to the former, it is rare that they are not eager to attend schools when they are placed within their reach; only they do not always attend them regularly, especially in the spring and in the summer. Therefore, before thinking of passing coercive measures with respect to them, schools must be everywhere opened within their reach; holding the classes at hours which would be most convenient for them, and admitting the poor, and those in less easy circumstances, gratuitously. If, after this, the local authorities, especially the pastors, use their

influence aright; if to their exhortations they add a few premiums, to reward application and assiduity, rural schools will rarely fail being regularly attended by all. It is not so much a *law* that is required, as a *change of manners and customs;* and this must be sought to be produced by other means—by persuasion—by fitting encouragements, and especially by the improvement of the schools.

The difficulty of getting poor children of towns to attend school is greater, but it is not insurmountable. A pretty large number of those children are found in the class of those whom the law of the 24th March 1841 reached. As to the others, the example of several cities, such as Strasburg, Metz, Lyons, proves that good management seconded by private charity may do much. As for those who escape all inspectors, and whose number would not be large, if every one did his duty, they would equally escape, even although the authorities were armed with a law. Thus, according to a report of 1838, even in Berlin—which, however, reckoned 12,000 free pupils in its parochial and poor schools, and spent in that object nearly 200,000 francs annually—there were still some thousands who received no instruction, or who attended school very irregularly.

The two principal causes which prevent parents in large towns from sending their children to school are, great vice, and especially great misery. The first alone would be within the province of the law, the second could be remedied only by public and private benevolence.

In these circumstances, a law to render the attendance at an elementary school binding upon all children between the ages of six and thirteen or fourteen, could only usefully interpose by making a distinction between parents in comfortable circumstances and the poor—between those who do not send their children regularly to school from pure negligence or avarice, as is very often the case in the country—and those who cannot send them, because they require their aid, or have not the means of clothing them properly. Such a law is very difficult to frame, and still more difficult to put in execution. Wealthy parents may be punished by fines, and depraved and unnatural parents may be brought up before the Police; but the plea of poverty should always be admitted, and misery succoured, not only by gratuitous instruction, but by gifts of clothing, and often of food.

Only one thing appears practicable: it is to order legislatively, and under pain of fine and imprisonment, the parents or guardians of children, above the age of six years, to enter their names in a public or private school. Those who should neglect to do so, should receive a first warning, and their children should be registered in a public school. From the date of the registering, they should be bound to pay the monthly fee, or to give a certificate of poverty. Every six months the local committees should present lists of attendance at the schools in their districts; they should draw up the list of the absent, and inquire into the causes of their absence. They should then make a report to the municipal council, which could adopt such measures as it might judge fit, and which might be prescribed by the higher authorities. Public charity, enlightened by these reports, would do the rest.

SECTION II.

OUGHT ELEMENTARY INSTRUCTION TO BE GRATUITOUS?

THIS question, which is connected with the preceding, is more easily solved, and it has been perfectly solved by the organic law. The fourteenth article declares, that, besides the fixed allowance, which is evidently insufficient, the teacher shall receive a monthly fee, the amount of which will be regulated by the municipal council. By this arrangement, the principle of the entire gratuity of elementary instruction is formally rejected; gratuity, however, is allowed for the indigent. "There shall be admitted gratuitously," adds the law, "into the elementary communal school, such of the pupils as the municipal councils shall have nominated, as not being able to pay any fee." Lastly, as to higher elementary schools, in order that the children of parents in indigent circumstances, who display abilities, may not be excluded from them, the law says, *that a number of gratuitous places, fixed by the municipal council, shall be reserved for the children who,* AFTER A MEETING, *shall have been named by the committee of elementary instruction, in families who are unable to pay the fee.*

Thus, according to the regulation, the fee ought to be paid, and gratuity is only admitted as an exception: it is the right

of all children of indigent parents, as to the elementary communal school; and only allowable as to higher schools, in respect of which it can only be granted after a meeting.

Nothing could be wiser, in my opinion, than these arrangements of the law; they are at once just and liberal, polite and humane—for the good of the teachers, as well as for that of the schools.

Indeed, the principle of an entire gratuitousness of elementary instruction—a principle adopted by the constituent assembly, notwithstanding that it appears free and liberal—is contrary to justice and to true equality: it favours rich families at the expense of the poor. If allowed in elementary schools, it offends natural justice, by giving the rich the same share in the benefits of the commune as the poor; and, under semblance of equality, it constitutes true inequality. Besides, the monthly fee is so small, that it is scarcely felt by parents in good circumstances, while it is always a heavy burden to the poor. But it is said that free schools are more regularly attended than those which require payment; while it is the contrary which most frequently takes place. In general, people place little value on a good, for the acquisition of which they have made no sacrifice. It was for this reason, that a man who understood how to spread benefits usefully, a man who possessed, in the highest degree, the spirit of enlightened charity, and who practised it in one of the poorest cantons of France—the venerable and celebrated OBERLIN—adopted it as a principle, to give nothing quite gratuitously; he made each pay, according to his means, the half, the third, or the quarter of the prices of the tools and books he distributed. This regulation might be applied to the paying of the monthly fee; and entire gratuitousness would only be for the very poorest,—if the execution of such an arrangement were not too complicated, especially in towns.

There is another reason of a more elevated nature, which ought to induce municipal councils not to be too lavish of the privilege of gratuity. It is of importance that parents should be conscious that they labour for their children, and that the children should know that they owe everything to the author of their life.

Besides, without the monthly fee, however small it may be, it would be difficult for the greater part of communes to make suitable provision for the welfare of the teacher; and it is well

known that on the welfare of the teachers depends that of the schools. A master too well paid, may undoubtedly direct his school badly; but it is very difficult for a teacher who has to struggle with poverty, however zealous and able he may otherwise be, to perform his duty properly.

If any one still asks, if rich communes should exempt the pupils of their schools from paying the monthly fee, and render elementary instruction gratuitous to all, I reply, that there is nothing in the law which formally forbids them to make such a use of it; but that the spirit of the law is as much against it, as justice and the good of the teacher and schools. Rich communes would make a better use of their fortunes, if, instead of suppressing the monthly fee, they employed their superfluous funds in raising the allowance of their teachers, in supplying their schools with all the necessary materials, in doubling the number of classes, in giving a greater development to teaching; in a word, rendering their schools better, and ameliorating the condition of the teachers. In this way, those privileged communes would be able to choose their teachers from the most able; and the small sacrifice imposed on families in easy circumstances, would be more than compensated by the excellence of the education and instruction which the pupils would receive, in schools well directed, and richly endowed with whatever can facilitate instruction.

Instead of this, what happens in the most of communes, in which the instruction is gratuitous? Examples are not wanting to show, that, in those communes, the teachers are in general worse paid than those of other and less wealthy communes; that, consequently, the situations they occupy are less sought for by those of the greatest abilities; and that the schools are not so good as they are elsewhere.

I have already given my opinion as to gratuitous schools, designed exclusively for the poor. It will suffice to repeat here, that, as a general proposition, they ought only to be allowed *exceptionally*, for neglected and backward children; and that, whenever a pupil of these schools has made sufficient progress, with respect to morals and instruction, to be classed without inconvenience with the children of his own age in ordinary communal schools; he ought to be placed in that school as a pensioner of the commume.

THE EDUCATION OF THE PEOPLE.

PART THIRD.

ON THE MEANS OF TRAINING TEACHERS, AND AMELIORATING THEIR CONDITION.

CHAPTER I.

OF THE MEANS OF TRAINING TEACHERS, AND THE ESTABLISHMENT OF PRIMARY NORMAL SCHOOLS.

SECTION I.

OF THE MISSION OF THE TEACHER.

MANY fine things have been said concerning the mission of teachers; a mission truly important, inasmuch as they are commissioned not only to teach a few elementary branches of knowledge to the children of the people, but to direct their education as men and citizens. The best that has perhaps been written on this subject, is to be found in a memorial which the minister of Public Instruction addressed to them, when transmitting the organic law: I consider it my duty to cite its principal clauses. "Humble as the career of the schoolmaster may be," says the Minister, "and though doomed to pass his whole existence most frequently within the sphere of a small community, his labours are, nevertheless, felt throughout society at large, and his profession is as important as that of any other public functionary. It is not for any particular parish alone, or merely local interest, that the law demands that every man should acquire, if possible, the knowledge which is indispensable in social life, and without which intelligence often lan-

guishes and degenerates; it is for the state itself and the public interest; it is because liberty is certain and steadfast only among people enlightened enough to listen, in every circumstance, to the voice of Reason. Public elementary instruction is one of the guarantees of order and social stability. Doomed to pass his life in discharging the monotonous duties of his vocation, sometimes even in struggling with the injustice or the ingratitude of ignorance, the parish schoolmaster would often repine, and perhaps sink under his afflictions, did he not draw strength and courage from another and higher source than that of immediate and mere personal interest. A deep sense of the moral importance of his duties must support and encourage him; and the austere pleasure of having rendered service to mankind, must become the worthy recompense which his own conscience alone can give. It is his glory to pretend to nothing beyond the sphere of his obscure and laborious condition; to exhaust his strength in sacrifices which are scarcely noticed by those who reap their benefit; to labour, in short, for his fellow-beings, and to look for his reward only to God.

"Your first duty," says the Minister, "is towards the children confided to your care. The teacher is summoned upon by the parent to share his authority: this authority he must exercise with the same vigilance, and almost with the same affection. Not only is the health of the children committed to him, but the cultivation of their affections and intelligence depends almost entirely on him. In all that concerns education, as it is generally understood, you shall want for nothing that can be of service to you; but as to the moral education of the children, I trust especially to you. Nothing can supply for you, the desire of faithfully doing what is right. You must be aware, that, in confiding a child to your care, every family expects that you will send him back an honest man; the country, that he will be made a good citizen. You know that virtue does not always follow in the train of knowledge; and that the lessons received by children might become dangerous to them, were they addressed exclusively to the understanding. Let the teacher, therefore, bestow his first care on the cultivation of the moral qualities of his pupils. He must unceasingly endeavour to propagate and establish those imperishable principles of morality and reason—without which, universal order is in danger; and to sow in the hearts of the young those seeds of virtue and honour, which AGE,

riper years, and the passions, will never destroy. Faith in divine providence, the sacredness of duty, submission to paternal authority, the respect due to the laws, to the king, and to the rights of every one—such are the sentiments which the teacher will strive to develop.

"The intercourse between the teacher and parents cannot fail of being frequent. Over this, kindness must preside: were a teacher not to possess the respect and sympathy of the parents, his authority over their children would be compromised, and the fruit of his lessons lost; he cannot, therefore, be too careful and prudent in regard of these connexions. An intimacy inconsiderately formed might injure his independence, and sometimes even mix him up with those local dissensions which frequently distract small communities. While civilly yielding to the reasonable demands of parents, he must, at the same time, be particularly careful not to sacrifice to their capricious exactions his educational principles, and the discipline of the school.

"The duties of the teacher towards those in authority are still clearer, and not less important. He is himself an authority in his parish; how then can it be fitting that he give an example of insubordination? Wherefore should he not respect the magistracy, religious authority, and the legal powers, whereby public security is maintained?

"The Mayor is the head of the community; the interest, therefore, as well as the duty of the schoolmaster, is to exemplify on every occasion the respect due to him. The vicar and pastor are also entitled to respect, for their mission is in accordance with all that is most elevated in human nature. Nothing, besides, is more desirable than a perfect understanding between the minister of religion and the teacher: both are in possession of moral authority; both require the confidence of families; both can agree in exercising over the children committed to their care, in several ways, a common influence."

"A good schoolmaster," says another Minister of public instruction, "is a man who ought to know a great deal more than he teaches, in order to teach with intelligence and taste; who must live in an humble sphere, and yet have an elevated mind, to enable him to preserve that dignity of sentiments, and even of manners, without which he will never obtain the respect and confidence of families: he must possess a rare mixture of mildness and firmness—for he is the inferior of many, and yet must be abject servant of none—aware of

his rights, but thinking much more of his duty—setting an example to all—the adviser of every one—especially never trying to renounce his profession—satisfied with his vocation, from a strong conviction that he is doing good—resolved to live and die within the sphere of his school, in the service of elementary education, which for him is the service both of God and man."

SECTION II.

OF THE MEANS OF FORMING TEACHERS, AND WHAT GUARANTEES MUST BE ASKED OF THEM.

SUCH, then, is the mission of the teacher, especially of the country schoolmaster; such are the duties he has to discharge, and the moral qualities required of him. Such a mission presupposes a preparation which the organic law does not appear to me to have sufficiently provided for. It is true that, by the 11th Article, every department or county is obliged to establish primary normal schools; but it does not require all candidates for certificates of capacity, to attend these schools; the examination also which they have to undergo, in order to obtain their license, is far from offering a satisfactory guarantee. A man who has obtained such a license, has only proved that he is above eighteen years of age, and is possessed of some elementary knowledge, which may be sufficient to enable him to teach with success in an elementary school, but not to fill the situation of a teacher in all its relations. Later, it is true, when he applies for a situation, he is called upon to produce a certificate of moral conduct; but that certificate, even though it express nothing but what is strictly true, does not prove that the applicant possesses natural talent for the profession of a teacher, or even the requisite acquirements. According to the report presented to the king by M. Villemain, November 1st, 1841, on the state of elementary instruction in a normal and complete equipment, in regard of its teachers—it would appear, that the replacing of masters, whether through death or other causes, is nearly a twentieth annually; so that at least two thousand new teachers are required every year. Now, according to this same report, the number of pupil-masters attending the normal school was, in 1840, about two thousand

four hundred and sixty-eight, and a third only of these, or nearly so, leave them yearly. In 1840, the normal schools furnished eight hundred and sixty teachers, whilst there were two thousand three hundred and fifty-six vacant places. From this, it follows, that the normal schools only furnished about a third of the masters requisite to fill these places; and that the other two-thirds are filled by candidates who have not studied at these establishments. Thus, only a third of our parish schoolmasters are yearly reared under the eye of government.

This state of matters is of grave importance, and demands attention. If our ideas of liberty and constitutional habits are opposed to the attendance at our normal schools of those who aspire to the functions of teachers; or that they qualify themselves under the eye of government for the important mission they desire to fill—we should, at all events, exact stronger proofs of capacity, than those to be procured from a simple examination. It is a difficult matter to suspend a teacher from his duties, even when he is acknowledged to be but poorly qualified for them; and this is as it should be; but the more irremoveable those functionaries are, the more necessary does it become to take every precaution to admit into their numbers only worthy and deserving individuals. If we do not wish those appointed to examine candidates, to exercise any thing like discretionary power, or authorise them to make inquiry into their previous conduct and morality—a power which might be productive of great abuse; I would suggest that the following plan, already partially practised elsewhere, be adopted.

To candidates under twenty-five years of age, let a provisional license only be granted, which would exempt them, for a time, from military service, and make them fit to be temporally nominated. At the age of twenty-five, and after a trial of at least three years, teachers, provisionally appointed, might present themselves for a new examination, in order to obtain a definite license, by which they should be definitively appointed to the situations they already fill. With regard to a license for the higher branches of elementary instruction, it should be granted only to candidates twenty-five years of age. In this way, directors of schools would have time to prove the capability of candidates; while the latter would be obliged to exert themselves to the utmost in order to succeed.

his rights, but thinking much more of his duty—setting an example to all—the adviser of every one—especially never trying to renounce his profession—satisfied with his vocation, from a strong conviction that he is doing good—resolved to live and die within the sphere of his school, in the service of elementary education, which for him is the service both of God and man."

SECTION II.

OF THE MEANS OF FORMING TEACHERS, AND WHAT GUARANTEES MUST BE ASKED OF THEM.

SUCH, then, is the mission of the teacher, especially of the country schoolmaster; such are the duties he has to discharge, and the moral qualities required of him. Such a mission presupposes a preparation which the organic law does not appear to me to have sufficiently provided for. It is true that, by the 11th Article, every department or county is obliged to establish primary normal schools; but it does not require all candidates for certificates of capacity, to attend these schools; the examination also which they have to undergo, in order to obtain their license, is far from offering a satisfactory guarantee. A man who has obtained such a license, has only proved that he is above eighteen years of age, and is possessed of some elementary knowledge, which may be sufficient to enable him to teach with success in an elementary school, but not to fill the situation of a teacher in all its relations. Later, it is true, when he applies for a situation, he is called upon to produce a certificate of moral conduct; but that certificate, even though it express nothing but what is strictly true, does not prove that the applicant possesses natural talent for the profession of a teacher, or even the requisite acquirements. According to the report presented to the king by M. Villemain, November 1st, 1841, on the state of elementary instruction in a normal and complete equipment, in regard of its teachers—it would appear, that the replacing of masters, whether through death or other causes, is nearly a twentieth annually; so that at least two thousand new teachers are required every year. Now, according to this same report, the number of pupil-masters attending the normal school was, in 1840, about two thousand

four hundred and sixty-eight, and a third only of these, or nearly so, leave them yearly. In 1840, the normal schools furnished eight hundred and sixty teachers, whilst there were two thousand three hundred and fifty-six vacant places. From this, it follows, that the normal schools only furnished about a third of the masters requisite to fill these places; and that the other two-thirds are filled by candidates who have not studied at these establishments. Thus, only a third of our parish schoolmasters are yearly reared under the eye of government.

This state of matters is of grave importance, and demands attention. If our ideas of liberty and constitutional habits are opposed to the attendance at our normal schools of those who aspire to the functions of teachers; or that they qualify themselves under the eye of government for the important mission they desire to fill—we should, at all events, exact stronger proofs of capacity, than those to be procured from a simple examination. It is a difficult matter to suspend a teacher from his duties, even when he is acknowledged to be but poorly qualified for them; and this is as it should be; but the more irremoveable those functionaries are, the more necessary does it become to take every precaution to admit into their numbers only worthy and deserving individuals. If we do not wish those appointed to examine candidates, to exercise any thing like discretionary power, or authorise them to make inquiry into their previous conduct and morality—a power which might be productive of great abuse; I would suggest that the following plan, already partially practised elsewhere, be adopted.

To candidates under twenty-five years of age, let a provisional license only be granted, which would exempt them, for a time, from military service, and make them fit to be temporally nominated. At the age of twenty-five, and after a trial of at least three years, teachers, provisionally appointed, might present themselves for a new examination, in order to obtain a definite license, by which they should be definitively appointed to the situations they already fill. With regard to a license for the higher branches of elementary instruction, it should be granted only to candidates twenty-five years of age. In this way, directors of schools would have time to prove the capability of candidates; while the latter would be obliged to exert themselves to the utmost in order to succeed.

No other trial can be substituted for the one to which I have just proposed they should be subjected. If, after three years' trial, it should be proved that they are not qualified for the duties of teachers, they would still be young enough to choose another profession, and to put the knowledge they had acquired to a good use;—nor should we see so many school-masters in that case disgusted with their profession, because they had been deceived in their vocation; neither would there be so many schools badly kept, by men too incapable and too little disposed to do good, but who, at the same time, do not discharge their duties so badly as to cause their being legally suspended from them.

Under every view, the functions of those who are appointed to examine candidates, must be differently organised. In general, the mode of examining is too summary, not sufficiently individual, in consequence of the too great number of candidates who present themselves at a time, before the same board of examiners. It often happens that forty or fifty candidates ask to be examined at the same time, in two or three days. It is therefore necessary, either that the sitting of the board be prolonged, so that each time, at least eight days be devoted to the work, instead of two or three; or that the sittings be more frequent, so as only to have a small number of candidates examined at a time; or, in fine, that the power granted by the Ministry, and contained in the 25th Article of the Act, of establishing in certain provinces several boards of primary instruction, be put in force.

The first of these three plans has this drawback,—it imposes too great sacrifices on the candidates and members of the board. The latter are, for the most part, professors of a University, very much occupied with other things, and to whom time is generally of much value. One of the sittings is held at the beginning of September, in the finest days of vacation, which they require so much, and which they so well deserve; and, though the sacrifice imposed on their devotedness cost them little, it would nevertheless be very unjust to take undue advantage of it.

The second plan is liable to nearly the same objections; and even in multiplying the sittings of the board, it would still be impossible to prevent candidates from presenting themselves in large numbers in spring and autumn.

There remains, then, the third plan, namely, that of forming

several boards of examiners throughout the same province, reserving for the one whose sittings are held in the chief town of the department, the exclusive privilege of granting licenses for the higher branches of elementary education. The country boards would be composed partly of members of superior committees, having for their president a delegate from the rector of the University.

The advantages of this organisation are evident; and should it present any difficulties at all, they would be easily overcome. In the first place, the candidates would always be in small numbers, so that it would be easy to examine them in every branch: their previous character would, in most cases, be known to the members of the board, and their expenses in changing one place for another would be trifling. Secondly, as the greater part of the candidates would endeavour to have situations in their own counties, the public, from the very moment of their nomination, would be quite aware of their worth and capacity; and thus it would naturally follow, that each candidate would, in most cases, be employed according to his merit.

SECTION III.

OF PRIMARY NORMAL SCHOOLS.

NORMAL Schools, in regard of teachers, are as necessary as the elementary schools themselves. They are to be found in all countries where people pay anything like serious attention to popular education. Since the middle of last century a great number have been established, principally in the states of Prussia and Saxony; but the greater part of them only received an independent existence and suitable organisation, at the beginning of the present century, since the example of Pestalozzi gave a new impulse to the zeal which some time before had been excited by the exhortations of Basedow, Rochow, and Herder.

Three systems dispute the precedency in Germany regarding the manner of forming teachers for the people—the Austrian system, the Prussian system, and the Mixt system. The first is almost the same as the Dutch system so highly appreciated by M. Cousin. Its object is to let teachers qualify

themselves by practice alone, first, as superintendents and monitors, then as assistants; giving them at most only a few lessons in the art of teaching at the model schools. The Prussian system, on the contrary, demands that all candidates for the situation of an elementary teacher should be educated in seminaries established especially for that purpose. Without absolutely refusing those who qualify themselves elsewhere, the Prussian Government openly favours teachers who have been educated at Normal Schools—particularly by exempting them from permanent military service. Almost all the states of the German confederation, and the greater part of the Swiss cantons, have imitated the example of Prussia. In Bavaria, the Grand Duchy of Baden, Saxe-Weimar, and Mecklenburg, no one can be employed as a schoolmaster unless he has attended the Normal School. In Saxony, the clergy and distinguished masters are authorised to qualify students who have been acknowledged as admissable to the Normal Schools, but who could not be admitted for want of vacancies. In other countries the two systems are combined, or co-operate separately. In France, the Prussian system is ordained by law, which makes it incumbent on every department to maintain Normal Schools; the law, however, has not done enough, for, as we have seen, only one-third of the situations which yearly become vacant are filled by individuals who have attended Normal Institutions.

No one better understood the Austrian or Dutch system than M. Cousin, and yet he did not hesitate to give a decided preference to the Prussian law. "In all public schools," says he, "those children are taken who show most intelligence; they are kept at school for a longer period, and are reared to their future employment by means of special instruction; above all, by employing them successively in the different classes, first, as assistants at a very small salary, then as adjuncts with a higher salary. This mode of forming teachers is excellent. Schoolmasters are reared by it at very small expense; and, what is more, *schoolmasters alone.* Receiving their food, and living entirely within the precincts of the school, they become accustomed and attached to it, and willingly pass in it their whole existence; whereas teachers educated at greater expense, and of more refined culture, run the chance of being much less qualified for the arduous duties which await them: such individuals give themselves up to their voca-

tion with reluctance, and renounce it as soon as possible. This is the good side of the system; but it possesses also great disadvantages. It is very favourable to a spirit of *routine*. All defects which once exist in a school, take root in it; the scholar at first blindly adopting, and then faithfully reproducing the manner of the master. It is essential, doubtless, not to bring up young teachers to any other occupation than their own; but neither is it necessary to keep them too strictly to the routine of the school: their minds must be cultivated, their ideas enlarged, so that they become enlightened men, capable, in their turn, of enlightening others. From this system arose the idea of primary Normal Schools."

M. Cuvier, adds M. Cousin, was somewhat afraid of these schools; but the latter—their enlightened partisan—thought that the whole future education of the people depended on them.

What, besides, renders them necessary, and even indispensable, are—not so much the wants of *instruction* and *method*, —as those of *education* itself; it is especially the good education of assistant teachers which must furnish the principle on which normal schools ought to be directed; and it is mainly in consequence of this, that their sphere should be materially extended, so that they model the majority of public teachers. It is quite evident that such establishments, when well directed, must furnish masters offering much greater securities than those trained elsewhere, far from the eye of Government and University authorities, and who are known only from the day of their examination. It is for this reason that the Prussian government favours as much as possible the candidates who have been trained at normal schools. "The same advantages might be granted to other candidates," said the Minister of Public Instruction, in Prussia, "if the institution of normal schools had no other object than to teach their pupils certain notions, and initiate them in good mehods; but their principal utility is to exercise a salutary influence over their character and sentiments, and to convince Government that they will be as capable as they are worthy of filling the situations to which they may be called."

In France, normal schools date in reality only from the organic law of elementary instruction, which has made them a public institution. The objections which this institution met with at its origin, did not affect the *existence* of normal schools;

alluding merely to the dangers which might result if they were badly directed. Scarcely had they been established when a change in them was called for. Fears, more or less founded, were greatly exaggerated; people imagined they foresaw many evils, and took a pleasure in proposing remedies for those evils, which as yet were only *supposed* to exist, or which, under a better administration, might easily have been checked in the bud.

It was to obtain a better organisation of this vital institution, that the Academy of Moral and Political Sciences announced, in 1838, the discussion of the following question:—*What degree of perfection may the establishment of primary normal schools acquire, considering them in their relation to the moral education of youth?* Two essays received prizes—one by M. Barrau, head master of the college of Chaumont;* the other by M. Prosper Dumont.†

"Normal schools," says M. Rossi, president of the academy, in the speech with which he opened the sitting of 27th June, 1840, "are destined to form teachers; men trained in the ingenious and subtle logic of grammatical science; who are initiated in the powerful and ambitious secrets of the exact sciences; in order that minds thus roused, and to whom an immense and brilliant field has been laid open, may afterwards shut themselves up within the precincts of a village, and devote their powers to the humble and pious occupation of a schoolmaster! This is, indeed, a great problem, a species of contradiction, an immense difficulty." It was this problem that M. M. Barrau and Dumont endeavoured to solve. "M. Barrau's work," says M. Jouffroy, in his report to the Academy, "is addressed to the statesman: he shows him the evil and its cure. The work of M. Dumont might become, so to speak, the *gospel* of directors of normal schools; they may find in it an understanding and love of their exalted mission. At bottom, the two solutions so ably set forth in both the essays, are not inconsistent; and the rigour of the one may easily be reconciled with the lofty views of the other. M. Barrau declares, that 'the good which normal schools have done is great, and that which they are capable of producing in future

* On the Moral Education of Youth, by means of Primary Normal Schools. Paris, Hachette, 1840, in 8vo.

† On Popular Education and Primary Normal Schools considered in connection with Christian Philosophy. Paris, Dezobry, 1841, in 8vo.

is still greater: the good is real; the evil, as yet, exists almost entirely in our apprehensions. What, then, is necessary to prevent the growth of these evils? Prompt improvement in the organisation of the schools, that teachers may be obtained from them, who, under the direction of the State, shall prove the instruments of moral perfection.'"

The question started by M. Barrau, is not so much to know how Normal Schools must be organised and directed, in reference to the purpose for which they are established, as to ascertain how the dangers arising from bad direction may be prevented, and also the difficulties and dangers which seem inherent in the institution itself. "This problem," says M. Jouffroy, "the author discusses with singular energy, deducing one by one, and estimating all the threatenings and dangers with which it is replete." The dangers he points out are, according to M. Jouffroy, the pride of a little learning, the awakened and disappointed ambition of a host of teachers, whose education has been of a nature much above their sphere, and whose habits are too refined. If, says M. Barrau, simple, humble, and modest habits, joined to the love of a retired life and a strong sense of duty and religion, have not become, in the teacher's assistant, a second nature; if, instead of strengthening practical good sense, they have imprudently awakened his imagination; if, instead of instructing him in such a manner as to make him feel the immensity of that which is still unknown to him, they expose him to the evils resulting from knowledge badly digested, exaggerated, and misunderstood; if, in the town where the school is situated, and even in the school itself, the sight of luxury, a refined table, and effeminate habits, have inspired him with contempt for the obscure existence to which he has hitherto been accustomed, and to which he must return; if so—has, I ask, "the Normal School in which he has been trained, answered the wishes of the country?" Certainly not. M. Barrau mentions other tendencies besides, other dangers, other difficulties; the hostility of one part of the clergy; the opposition of families and parishes; religious congregations offering cheaper education recommended by the clergy: for these dangers and necessities he proposes the only remedy he can find. "The remedy is to bring back normal schools to the true intention of their institution, which is to train teachers for the country—teachers who still find it delightful to attain such a position—and remain perfectly pleased and satis-

fied with it; teachers who, consequently, have nothing in common with psuedo men of learning of vain and shallow minds, full of words and pride; but who, knowing well what they have to teach children—having lost nothing in the normal schools, neither the simple habits of the class of society from which they have been carefully chosen, and to which they will return, nor their sentiments of piety and purity of morals—the simple and austere regimen of the normal school having, on the contrary, rather strengthened all these good seeds,—they will be received with confidence by the clergy, in whose mission they joyfully participate, and by families and communities, who will not feel at all alarmed by their manners and pretensions. It is in the name of these views that the author of the essay, on entering a normal school, condemns all superfluities, all sorts of luxury, whether physical or intellectual, urgently enjoining that every vestige of it should be entirely suppressed!'*

According to M. Barrau, it is especially for country parishes that government ought to prepare schoolmasters. He has no objection that a small number be destined, by means of a somewhat superior education, for a more extensive sphere of action; but insists that the great majority be educated for popular instruction alone. He consequently thinks that two years of the normal course should be devoted to the training of masters for the elementary schools; and that some of the best pupils only should be prepared, during a third year, for the direction of schools of a higher order.

I am of his opinion: normal schools are especially intended to educate teachers for the people; but, for this end, it is not sufficient to instruct pupil-masters only in those branches which compose the programme of elementary education: they must also be qualified to spread throughout the population of town and country all the knowledge and all the good habits which constitute popular education.

If M. Barrau is, perhaps, a little too preoccupied with the dangers which normal schools, badly directed, might bring upon the public, and has hastened to stem a torrent, the noise of which is as yet only heard at a distance, and which will be a boon to the country, if kept in its proper course, by cutting for it a deep, broad channel; if M. Barrau has too exclusively

* M. Jouffroy in his Report.

viewed his subject only in the light of political conservatism —an excellent point of view, provided it is not exclusive—M. Dumont has treated it more like a philosopher, in its connection with the destinies of the human race, with the general progress of civilisation, and the development of social principles, and especially with Christian philosophy. According to M. Jouffroy's report, he is a Christian of the nineteenth century, who sees in mankind only a family being brought up by God; in Christianity, only that education itself—an education, however, of inexhaustible depth, which, when necessary, made itself little, but which can develope itself in proportion as society is developed by it—always constant in its aim, yet unveiling that aim only by degrees—containing the solution of the problems, and the means of satisfying the wants of the present and future; a Christian, comprehending humanity, and all in humanity thus considered,—seeing in all its movements so much progress, in all its progress, even in that of science, liberty, and industry, so many new developments of Christianity—so many degrees of that education of mankind, made by God himself; a Christian who, beholding the poor village schoolmaster, discovering in him the humblest, yet the most powerful, most direct instrument of the work of God in man; now smitten, like Gerson in his old age, with that obscure and holy mission which associates the schoolmaster with the providence of God—loving it so much the more, because it is obscure, laborious, and badly remunerated; then, with those great views, that powerful conviction on one hand, and that passionate love of the teacher on the other, entering a normal school, there proclaiming his faith and love, organising every thing, masters, pupils, instruction, discipline, in the spirit of that love and faith, inspiring the institution with all these lofty ideas, and, by dint of knowledge, transforming all his pupils into so many servants of God and civilisation, into so many friends of humanity, and children into so many ministers—if I may be allowed to say so—passionately devoted to that humble, laborious life." "But," adds the honourable reporter, "in order to make such a lofty solution of the problem practicable, it would be necessary to find so many men resembling our author in normal schools; and such men, rare in every country, are particularly so in ours." This is a criticism which, whatever foundation it may have, ought not to prevent government from pursuing the realisa-

tion of the ideal conceived by M. Dumont: even should it be impossible to realise it in its beauty, still it may be approached; every thing ought, therefore, to be done towards its attainment—for every effort made in this way will be of utility, and will not be lost at the expense of the reality, like those that are made in pursuing any chimerical idea.

As to the men required to direct efficiently our normal schools, they will easily be found, if properly sought for. The body of teachers in France, contains a large number of intelligent, devoted, religious men: we must only know how to choose them, and not allow our choice to be biassed by any other consideration than that of the merit of the candidates. But as it is possible to be deceived, even when we believe we are giving preference to the most capable; it would be necessary that all the directors and masters of normal schools, taken from the body of university teachers, should retain their title and privileges of members of the university, in order to be able to send back to the schools those on whom their choice had fallen, if, after some time, it were remarked that they did not possess the qualities requisite to teach with success in normal schools.

Speaking on this subject, let it be remarked that the greatest importance must be attached to the choice that is made of *Chaplains:* on them especially must depend the duty of instilling Christian ideas into the minds of pupil-masters, so as to induce them afterwards to associate their efforts with those of the sacred mission of the clergy, rather than to look upon their own as independent of, or even as the rival of, that of the ministers of Religion. I fear not to affirm, that incredulity or indifference to religious matters, of which some of our public teachers have been accused, is often caused less by the entirely worldly direction of public education, than by the insufficiency and bad management of religious instruction. Let the chaplains be at once tolerant and pious, as Fénélon was; full of charity, as well as of faith and sound doctrine; a friend of knowledge and progress, like Christianity itself, which is recognised as the universal and eternal religion, from the very fact that, when well understood, it suffices for every degree of civilisation and development of the human mind; let them occupy themselves less with the interests of their Church than with those of Humanity, for whose service God founded every Church; let them be, in a word, what they ought to be—models at once of

piety and charity—and they will fail not to exercise a great and salutary influence over the character as well as over the minds of the pupil-masters. This co-operation of the chaplains and the directors of Normal Schools is the basis of the union which ought to exist between the teacher and minister; and in which is summed up, as regards popular education, the co-operation of the government and clergy, or the union of Church and State. "The teacher," says M. Dumont, "may be considered as occupying the middle rank between the state and spiritual authority,—two different powers, which, nevertheless, ought always to harmonise." But that the teacher thus serve as a link between these two powers, he must be devoted to both; let him neither be hostile to the clergy, nor too subservient to them.

If, as M. Dumont asserts, it were true, that, of the seventy-six Normal Schools established in 1840, only eleven were then considered perfect in respect to moral and religious instruction, who ought to be blamed for this insufficiency?

In reference to the Normal Schools of Switzerland, M. Dumont examines two systems which may be followed, the training of instructors, in general, for the people, and of teachers principally for the peasantry. The first system, which resembles the French one, and whose Normal School at Lausanne may be considered a model, tends particularly to the development of the intellectual powers of man, and aims less at adapting the habits of the instructor to the manners of the working classes, than at the improvement and elevation of his previous acquirements. In the seminary of Kreutzlingen, in Argovia, directed by M. Vehrli, pupil of M. de Fellenberg, the principal object, on the contrary, is the transformation of the scholar into a religious and well-informed peasant, capable of demonstrating, in an unequivocal manner, to the country-people, that enlightened and elevated sentiments are not incompatible with manual labour.

M. Dumont likewise deems it advisable that all Normal Schools be situated in the country, as their special object is the training of teachers for rural districts. "You want to train teachers for the country," exclaims he, "and yet you bring them up in towns. Remove your young instructors as far as possible from large towns, and endeavour to locate them in a central spot, which in all respects may suit and please them." He objects to their being lodged in spacious, splendidly-built

tion of the ideal conceived by M. Dumont: even should it be impossible to realise it in its beauty, still it may be approached; every thing ought, therefore, to be done towards its attainment—for every effort made in this way will be of utility, and will not be lost at the expense of the reality, like those that are made in pursuing any chimerical idea.

As to the men required to direct efficiently our normal schools, they will easily be found, if properly sought for. The body of teachers in France, contains a large number of intelligent, devoted, religious men: we must only know how to choose them, and not allow our choice to be biassed by any other consideration than that of the merit of the candidates. But as it is possible to be deceived, even when we believe we are giving preference to the most capable; it would be necessary that all the directors and masters of normal schools, taken from the body of university teachers, should retain their title and privileges of members of the university, in order to be able to send back to the schools those on whom their choice had fallen, if, after some time, it were remarked that they did not possess the qualities requisite to teach with success in normal schools.

Speaking on this subject, let it be remarked that the greatest importance must be attached to the choice that is made of *Chaplains:* on them especially must depend the duty of instilling Christian ideas into the minds of pupil-masters, so as to induce them afterwards to associate their efforts with those of the sacred mission of the clergy, rather than to look upon their own as independent of, or even as the rival of, that of the ministers of Religion. I fear not to affirm, that incredulity or indifference to religious matters, of which some of our public teachers have been accused, is often caused less by the entirely worldly direction of public education, than by the insufficiency and bad management of religious instruction. Let the chaplains be at once tolerant and pious, as Fénélon was; full of charity, as well as of faith and sound doctrine; a friend of knowledge and progress, like Christianity itself, which is recognised as the universal and eternal religion, from the very fact that, when well understood, it suffices for every degree of civilisation and development of the human mind; let them occupy themselves less with the interests of their Church than with those of Humanity, for whose service God founded every Church; let them be, in a word, what they ought to be—models at once of

piety and charity—and they will fail not to exercise a great and salutary influence over the character as well as over the minds of the pupil-masters. This co-operation of the chaplains and the directors of Normal Schools is the basis of the union which ought to exist between the teacher and minister; and in which is summed up, as regards popular education, the co-operation of the government and clergy, or the union of Church and State. "The teacher," says M. Dumont, "may be considered as occupying the middle rank between the state and spiritual authority,—two different powers, which, nevertheless, ought always to harmonise." But that the teacher thus serve as a link between these two powers, he must be devoted to both; let him neither be hostile to the clergy, nor too subservient to them.

If, as M. Dumont asserts, it were true, that, of the seventy-six Normal Schools established in 1840, only eleven were then considered perfect in respect to moral and religious instruction, who ought to be blamed for this insufficiency?

In reference to the Normal Schools of Switzerland, M. Dumont examines two systems which may be followed, the training of instructors, in general, for the people, and of teachers principally for the peasantry. The first system, which resembles the French one, and whose Normal School at Lausanne may be considered a model, tends particularly to the development of the intellectual powers of man, and aims less at adapting the habits of the instructor to the manners of the working classes, than at the improvement and elevation of his previous acquirements. In the seminary of Kreutzlingen, in Argovia, directed by M. Vehrli, pupil of M. de Fellenberg, the principal object, on the contrary, is the transformation of the scholar into a religious and well-informed peasant, capable of demonstrating, in an unequivocal manner, to the country-people, that enlightened and elevated sentiments are not incompatible with manual labour.

M. Dumont likewise deems it advisable that all Normal Schools be situated in the country, as their special object is the training of teachers for rural districts. "You want to train teachers for the country," exclaims he, "and yet you bring them up in towns. Remove your young instructors as far as possible from large towns, and endeavour to locate them in a central spot, which in all respects may suit and please them." He objects to their being lodged in spacious, splendidly-built

mansions, as he apprehends they may, at a later period, feel unhappy in the confined cottages to which they may be destined. In such views, he assumes that Normal Schools are established solely for rearing country schoolmasters, and that these masters can have no other dwellings but cottages. Our townsmen however must be looked to, as well as the country folks; and the country schools, which are now being constructed throughout the rural districts, will afford to the instructors convenient residences.

Normal Schools are destined for the rearing of instructors for the children of the inhabitants of towns as well as of the country; their duty is not to transform their pupils into religious and informed peasants, but into enlightened, religious, and laborious citizens, who may serve both as guides and models to the peasant, whenever their tastes and their fortune lead them to the country, or to the artisan and the shopkeeper, if their circumstances or their inclinations oblige them to reside in towns. Were it even possible to maintain two classes of Normal Schools—the one established in the country, for the training of village teachers, and the other in towns, for the rearing of town teachers—it would be preferable that both be brought up together in the same house, not only because the majority of arts and trades are as extensively scattered over the rural communities as over densely-peopled localities, and because it would be difficult to class the pupils according to their real vocation; but especially because the education of the teacher of the people requires a certain universality, and that he may become a model for this or that class of society, it is necessary that he be elevated to such a height as to enable him, by a more exalted, more general, and more fully developed mental culture, to guide and govern them.

I shall proceed no farther in an analysis of the works of M. M. Barrau and Dumont, which ought to be in the possession of all who feel interested in such pursuits. I shall briefly explain the manner in which Normal Schools, in respect both of instruction and training, ought to be conducted, being guided in that by the idea which ought to be formed of the object of such establishments.

SECTION IV.

CONTINUATION OF THE SAME SUBJECT.

THE Prussian law thus defines the object of primary Normal Schools:—"Their principal object ought to be the training of men sound in mind and body, the inculcation of religious sentiments, and of the pedagogic spirit, which is so intimately connected with them.

"To the knowledge acquired by the primary schools, must be added just and extensive views of the art of teaching and of the rearing of children as a whole, and in all its different branches." This definition is but the analysis of the idea we are forced to attach to the phrase, *Seminary for Teacher*, or, in French, *Primary Normal School.*

As the instructors's duty is to teach the children of the people, and to direct their education, he must himself be instructed and well trained. The instruction which he has received must exceed considerably what he is bound to give; and his precepts must be enforced by his example. He must, besides, possess the arts of teaching efficiently, and of training; and be no stranger to the studies which these arts imply. To succeed, in fine, he must have a real vocation for his profession. It is necessary, then, that to prove this vocation, the Normal School afford its pupils ample instruction; that it complete their education—forming them to good habits, and disposing them to render themselves more and more perfect; and that it initiate them into all good methods of instruction, and the art of moral and intellectual education.

The programme of lessons is already completely chalked out. It embraces, in the first place, necessarily, all the branches which constitute primary instruction itself; and then the theory of the art of teaching and of educating. When what is strictly necessary has been satisfactorily acquired, it extends itself to ideas of agriculture and *technology;* of book-keeping; public and judicial law; *hygeine;* and domestic economy. Of these studies, some might be common to all the pupils; others would depend upon the capacity of the scholars, and be reserved for the third year.

I have no room to detail the different branches of instruction; and shall limit myself to the discussion of a few essential points. Normal Schools are reproached for producing *demi-savants* (half-learned pupils); and for cherishing in them that pride and vanity, which knowledge incomplete, badly digested, and ill understood, invariably engenders. But are those who are trained elsewhere, or who, on leaving school, become masters on their own account, more exempt from this vice, or more modest? Has not the vanity of schoolmasters been always proverbial? "This fatal pride in the instructor," says M. Barrau, (and, I will add, a pride still more *ridiculous* than fatal,) "is produced, not from his knowledge being perfect, but from its being deficient, and from his belief of its completeness. Since it is impossible to make of these teachers thoroughly learned men, let us at least conduct them as far, in each branch of knowledge, as to enable them to get a glimpse of the whole extent of science, and to comprehend the immensity of the subjects of which they are ignorant. For example, because it is impossible to make them astronomers, shall we leave them in total ignorance of the system of the universe? Or can we not give them a few distinct notions on this subject, without filling them with vanity? Can we not teach them, on the contrary, to pronounce with respect the names of Copernicus, Newton, and the Herschels, to whose laborious vigils we are indebted for so great discoveries? The same plan might be adopted in almost all the other departments of learning.

It is urged that we wish to make our instructors encyclopedists, or men of universal information; that we desire to teach them all the moral, historical, physical, and mathematical sciences; and it is feared that, by widening our programme, our instruction may become less satisfactory. In reply, I would reiterate the distinction between *instrumental* and *real* instruction. The former, which comprehends reading, writing, grammar, &c. ought to be carried as far as possible in Normal Schools, and occupy almost exclusively the pupils of the first year. The latter, which comprehends necessarily, History and Geography, Geometry in its application to surveying, and notions of the Physical Sciences in connection with the ordinary occupations of life—which should be given principally to pupils of the second year—must be limited to what is most essential, elementary, practical, and useful. I have already stated that the teaching of certain

branches, less generally necessary, can be postponed till the third year, and be addressed only to certain pupils. I will add, that if, in some branches, Instruction ought to be more or less complete, in others a few elements, a few general notions, will suffice, so as to enable the pupils to continue their studies at a future period, should their taste or position prompt them to do so. He who resides in a rural community will, on this account, be induced to occupy himself more exclusively with agriculture, gardening, &c.; whilst he whom circumstances have placed in a manufacturing town will feel the necessity of augmenting his technological knowledge. It has been alleged that to teach thoroughly pupil-masters whatever is useful and ought to be learned,—not two or three years, but ten—even a whole life-time—would be requisite. Unquestionably so: it not is intended, however, that they should learn every thing in Normal Schools, but only as much elementary knowledge, primary and fundamental ideas, as may assist them in the prosecution of their studies, according to their taste, leisure, and the special position which providence may assign to them. "We must recollect," says M. Vehrli to M. Dumont, "that we pretend not to teach the sciences in all their extent; that, on the contrary, our object simply is, to lay the foundation, to point out the path, so that our pupils may, unaided by others, march forward." "The curtailment of this programme of instruction," adds M. Dumont, "is not therefore what is required, but the limiting it to what is practical, and infusing into it a sufficiency of moral sentiments."

Every thing, therefore, depends upon the method of instruction pursued in Normal Schools. In unison with M. Barrau, I would banish from these establishments the useless luxury of technical terms, all exhibitions too scientific, rigorous forms, lofty theories of superior teaching, and exact that they may be limited especially, and as much as possible, to results, to facts, to leading ideas. I believe, with him, that it is not necessary, for example, that the pupil-masters be acquainted with all the names of the Persian Satropies or Arabian dynasties, although they ought not to be left ignorant of the parts which Cyrus and Mahomet played in the annals of the world. I agree with him that all primary instruction ought to consist of a lucid and simple explication of facts; but with M. Dumont I demand that normal instruction receive the utmost extension of which it is reasonably susceptible. I demand this,

because the Teachers are destined to disseminate amongst the *masses* all useful discoveries, the most practical and important results of science; and because, as a Minister of public instruction has said, they ought to know much more than they teach, so as to teach well what they do know.

Normal Schools cannot, therefore, be called to account for the instruction given in them, since all the dangers pointed out by a good direction may be easily avoided. The same may be said of training and discipline. Normal Schools have been blamed for forming in their pupils habits of luxury and refinement; but little adapted to qualify them for the austere life and the many privations which await them. Fault has been found with their being lodged in edifices more like palaces than school-houses, and with there being too much light and air in their spacious halls, and even with the cleanliness which prevails amongst them. We must not, by exaggerating the risks of a regimen somewhat liberal, of a life somewhat gentle and serene, plunge into the real dangers of an excessive severity. The great utility of Normal Schools consists less in the instruction which they afford, than in the completeness of the training of pupils; which enables them to contract a mode of life regular, without pedantry—austere and frugal, without harshness—full of order, propriety, and good manners, without refinement and without affectation. It ought not to be difficult to follow in Normal Schools the happy medium between a regimen too severe, a discipline which treats the pupils as slaves, and a mode of life replete with luxury and independence; and, by a discipline at once severe and paternal, to give the pupils, in leaving them, no cause either to regret the time spent there, or to compensate themselves, by indulgence, for the severities they have experienced. Their leaving school must neither be regarded as a period of disenthralment and emancipation, nor as the commencement of a life full of privations and of wretchedness.

Another great advantage of Normal Schools, is, that they furnish the only sure means of verifying the *vocation* of the pupils to the profession for which they are destined. Woe to the teacher who does not feel himself truly called to his profession! Without a call, his profession will be only a miserable trade not a mission—a sacred one. To ascertain more fully this call, it were necessary not only to exact, from candidates for Normal Schools, certificates—signed

by the civil, ecclesiastical, and medical authorities, attesting their morality and good health—and, before admission, to examine them regarding the degree of their moral and intellectual fitness, the actual state of their instruction; but that, during the first year of their residence in the school, a third only of their bursary should be given them, and that they be told they are only provisionally admitted. The first year, devoted exclusively to the repetition of the subjects taught in the primary schools, would thus become but a year's apprenticeship and probation.

Much more might be done. Teachers of experience, and devoted to their profession, might be induced to qualify in the Normal Schools, pupils who manifested any inclination for teaching; and the inspectors of schools might be requested to encourage, during their circuits, such candidates and their masters. Books and other necessaries might, in cases of need, be procured for them; and, until they reach the age proper for admission, they might be employed as monitor-inspectors, and even as assistant-teachers.

It remains for me to say a word on the study and practice of *pedagogy* in Normal Schools.

The necessity for such distinction is generally admitted; but its basis has not been sufficently understood. *Pedagogy* is composed of two parts—*Didactics*, or the art of *teaching;* and *Pedagogy*, properly so called, or the art of *training*. The former, supposing a knowledge of the laws of thought and psychology, is indispensable to the latter. Pedagogy, therefore, cannot be successfully taught, however simple the method adopted, unless based upon logic and psychology—the essentials of which, notwithstanding their Greek names, can be clearly expounded. Grammar itself is but the application of logic; and the teaching of religion and morality, unless they be made an affair of memory and habit, requires incessantly the aid of psychological considerations. Consequently, one of our best Normal School directors must have been exceedingly surprised to hear himself blamed, some years ago, by a high functionary of the University (since dead), for blending psychology with lessons on pedagogy. This is only another example to prove that one may be a great naturalist, or profound mathematician, and yet understand but imperfectly the qualifications necessary for popular education.

I will not, however, exaggerate the efficacy of a course of Didactics and Pedagogy; it is really useful only in proportion as practice is joined to theory, example to precept. To every Normal School a primary one ought, therefore, to be annexed, as at Strasburg and Colmar. The free school attached to the Normal School of the Lower Rhine, and which contains two hundred pupils, is a model of a primary school. The pupil-masters direct it in rotation, as monitors and teachers, under the constant superintendence of the head master; and in it are practised daily the precepts of the highest art.

To initiate them into the noble art of forming men, a good example to the schoolmasters is the last essential condition. The name even of *Normal* School is very significative, and it ought always to remind masters that their pupils will be masters in their turn; and that they will be formed chiefly according to their model. The following method is especially adopted in the establishment at Carlzruhe: all the branches of instruction are taught in the same manner, and from the same books, as in ordinary schools; the seminary is itself a school, similar to those which the pupil-masters will one day have to direct; the masters of the seminary are teachers, and the seminarists are their pupils. In this manner every lesson is, at the same time, a didactic lesson. The only difference between a Normal School thus conducted and an ordinary school, is, that the progress of instruction is more rapid, and that, according to circumstances, the subjects are more thoroughly examined and handled, at one time more summarily, at another, more in detail.

I do not advise that our Normal Schools proceed absolutely according to this plan. It could not be easily applied to various branches of instruction; and it has not been adopted in the best seminaries of Northern Germany. We should conform to it, however, as much as possible; and it is of the utmost importance that the masters of Normal Schools be always chosen with much care, that they may serve as models, both as men and teachers, to their pupils; and that they never forget they are speaking in the presence of the future teachers of the people, whose training depends more upon their *example* than their *lessons*.

I conclude this important subject, which I have merely been able to glance at, by expressing, with M. Dumont, a desire to see founded, under the eye of the Minister of public

Instruction, and of the Royal Council, a vast establishment, through which should *necessarily* pass all men destined to take part in the management of primary instruction, in the solemn work of educating and training teachers.

I would suppress, by way of amendment, only the word *necessarily*, because to government ought to be left the power of relaxing the law in certain cases, in favour of the acknowledged merit and the well-attested vocation of men trained elsewhere. The law, with this exception, should oblige all, who aspire to the office of public teacher, to attend Normal schools.

CHAPTER II.

OF THE MEANS OF CONTINUING THE INSTRUCTION OF TEACHERS, AFTER THEY HAVE ENTERED ON THEIR OFFICE; AND ESPECIALLY OF CONFERENCES AND SCHOOL-LIBRARIES.

SECTION I.

OF THE NECESSITY OF PROVIDING FOR TEACHERS THE MEANS OF SELF-INSTRUCTION.

As I have already observed, the two or three years which the pupil-masters pass in Normal Schools are not sufficient for them to learn all they require. These years prepare them merely for commencing their duties. To discharge these duties successfully, they should have the means of instructing themselves, not only for the purpose of completing what they have already acquired—of keeping pace with the new methods and discoveries of the age—but especially of clearing up the difficulties they will meet with in daily practice, and of better supplying the wants of their particular position.

The teacher who, after obtaining his brevet and a place, becomes a total stranger to study, not only risks forgetting the little he has learned, above what is indispensable for his own class, but must, without delay, abandon himself to a meaningless routine, and consider his profession but as a miserable trade, a daily task, imposed by necessity, and which

he performs for a subsistence. That he may not sink in his own estimation, he should be provided with the means of instructing himself; and as he cannot, from his own resources, procure, but with the greatest difficulty, the means necessary for such an object, recourse must be had to *association*. From this have sprung those *Conferences* of teachers, long since established in Germany, and introduced some years ago into France, as well as the practice of forming small school-libraries, either at the expense of the communities, or of the associated teachers.

SECTION II.

THE UTILITY OF CONFERENCES.

SOME years ago, I noticed in the following terms the good effects which an association of this kind had produced, whose ideal but possible history I narrated—a fiction which may be to a very great extent, though never entirely, realised." "Already," said I, "this association of teachers, assembling once a month, to converse together on their profession, and to communicate their knowledge and experience, has produced the happiest results. Those who compose it are distinguished by a conduct more praiseworthy, more exemplary; they devote themselves to their labours with great love and zeal; their schools are better kept than formerly; they find, in short, through their union, encouragement, counsel, and relaxation. There reigns amongst them an emulation, whose ardour is tempered by the friendship uniting them. They do not confine themselves to a mere reciprocation of their desires and ideas; they even mutually support each other amidst the various trials of life. They consider themselves as brethren in arms; and mutually exhort each other to march uprightly and resolutely in the path of duty, and to execute with alacrity what their conscience, their honour, and their country command them to do.

"They have formed a library in common, which is annually augmented, by means which I shall by and by point out, and which provides for them reading at once agreeable and instructive.

"The diversity even of their characters and talents is pro-

fitable to the association. What is too impetuous or too severe in some, is incessantly tempered by the calmness and gentleness of others; and the excess of effeminacy or indulgence of the latter, is corrected by the energy and vivacity of their colleagues. Their various acquirements and study are, so to speak, in common; and, by this means, their tastes even are usefully modified. Some one who, passionately fond of music, sacrificed his leisure hours to this delightful art, consecrates them in part now to arithmetic, that he may not blush too much at the superiority of one of his colleagues, an expert calculator and land-surveyor; and the latter, on whom formerly harmony produced no impression, abandons from time to time his compass and arithmetic for the organ and piano. A third loved, above all things, the exhibitions of nature, whilst he cultivated successfully the little garden attached to the school-house. He has succeeded in inspiring several of his friends with a taste for botany and gardening; and he has himself learned to vary still more his recreative pursuits. A fourth, in fine, an indefatigable reader, who believed that reading was the only means of instruction, and the only occupation suitable for an instructor, has changed his opinion; and, without ceasing to love books, he has discovered that conversation and the study of the great volume of nature are not less instructive. All these views of life and the art of training—views which naturally partake of the individual character, tastes, and kind of reading peculiar to each—have, in undergoing a change, been usefully modified and completed by each other's assistance. Thus, thanks to their association, all have become better and happier,—more enlightened and expert instructors."

Such are the effects which conferences may produce, and which, in general, they do produce, wherever they are well conducted. If they are useful, even to those who, to sufficient knowledge, join method and devotedness, by offering them the means of adding to their stock of information, and of escaping all the inconveniences of isolation; they are indispensable to such as have obtained their brevet with much difficulty, and whose zeal requires to be often renovated and stimulated.

By their assembling in regular conferences, the means of teachers are multiplied; the means of all are added to those of each; and efforts which, isolated, would produce but a feeble result, become more powerful when sustained by the efforts of others. By oral discussion, their ideas become more distinct

and perfect; reading and solitary study cannot be substituted in its stead;—we understand better what we hear aloud, what we have been obliged to listen to in the presence of others, or commit to writing. The best minds, when left to themselves, risk growing cold, or easily contract singular habits, which seldom fail to lead them from the good path. No one, besides, excels in all the branches of teaching;—conferences are useful, therefore, to the strongest and most experienced; what then must be their effects upon others?

SECTION III.

THE ORGANISATION OF CONFERENCES.

THE utility of conferences has not escaped the attention of the Council of public Instruction: a law on the subject was passed in February 1837, which, in my opinion, leaves little to be desired; and which—while it would be advantageous every where to observe it—may be completed and modified, in certain less essential points, as local circumstances require.

This law treats, in the first place, of the object of conferences; and then, of their epochs and government. The first article authorises "the teachers of one or several districts to assemble, with the sanction of the local authorities, and, under the close inspection of the committee of the department, to *confer amongst themselves* on the different subjects of their teaching—on the ways and methods they employ—and on the principles which ought to be adopted in the education of children and conduct of masters. Every other subject of discussion must be excluded from these conferences." In regard to this article, I would observe, that it would not be advantageous for teachers who thus assemble to be very numerous; and that they must avoid coming from too great a distance to the place of meeting. Neither must they be very few in number; because, in that case, there would be too little variety and animation in their labours: but, were they more than twelve or fifteen, each would not be able to take an active part in the proceedings.

The second article reminds teachers that the law has placed at the head of the subject-matters of instruction, moral and

religious instruction; and that it is their duty to occupy themselves with it. From this it seems to follow, that teachers belonging to different sects must not assemble together in the same conferences. In Alsace, for example, priests or ministers are generally presidents—which is a stronger reason for teachers of different communions not assembling promiscuously together.

The third article says, that the superior committees will point out to the different assemblies the subjects on which the attention of the teachers ought more especially to be fixed. These committees hitherto have, unfortunately, occupied themselves very little with such conferences; some even have opposed their formation, or given them an organisation very different from that recommended by the royal council. Can there be no means of remedying this omnipotence of the committees, and regulating that liberty, in such a way as not to risk anarchy?

According to the fourth article, "each teacher may beg permission to give an account of what he has read since last meeting, to make observations on the works in connection with primary instruction recently published, to read some essay of his own on the discipline of schools, or on some one of the branches of instruction." Each may, besides, address to the assembly a verbal communication on the art of teaching, submit to it a doubt or difficulty, which in his daily practice he may have met.

The eighth article says that the president of the conferences must always be appointed by the rector of the academy. The president ought, wherever possible, to be selected from such as are not members of the association; he should be some friend and connoisseur of popular education, without being teacher; he will thus direct the debates and labours of the conference with more authority and a wider range of view; the information which he displays in the discharge of his duties will be more varied and profound; and he will be, in the midst of teachers, the interpreter of what the world expects from them.

Every thing will depend on the manner in which their labours are directed, and on the zeal with which the teachers engage in them. One of the principal results of conferences ought to be, the exercising them in speaking. Speech is the instrument of the art of teaching. In the management of a school, and in all that concerns the mechanism of teach-

ing, the teacher ought to speak little; his commands ought to be brief; and, in most cases, a word, a gesture, a look will suffice. But in teaching, properly so called, when he is engaged in expounding the first truths of morality and religion, in explaining what has been read by the pupils, in narrating to them the history of the Bible or national history (sacred or profane history), in telling them of the wonders of the heavens and the earth—then he must be able to speak with fluency, clearness, and precision, if not eloquently. Children, like men, are fascinated by the charms of speech. The choicest things, badly said, produce on them no impression; and—like arrows, darted by a feeble and trembling hand—glide, so to speak, over the surface of their mind, and never reach its depths.

The essays of the teachers may consist of two kinds. One class may be written on any subjects, but should be analogous to what teachers prescribe to their most advanced pupils —such as some scene of nature or of human life, a grand or useful thought, an historical fact, &c. These essays ought not to be long; and must be written with that correct simplicity, which is as far removed from the inelegancies of a vulgar style, as from the far-fetched phraseology of the Wit. These first essays—exercises in composition and thought—will also be a means of perfecting the teachers in the art of speaking. The other kind of essays, treating of some branch of the pedagogic art, may be more directly useful to them. In composing them, their memory, their own experience, rather than books, ought to be consulted; and simplicity and truth, rather than novelty and originality, ought to be aimed at. The greatest possible clearness, precision, and actual utility ought to be the distinguishing features of these essays.

In some societies of teachers, the same question is offered to the consideration of all the members,—thus creating amongst them a species of competition: but as every essay must be read and discussed during the meeting, they would be restricted, in following this mode of procedure, to the composition only of two or three a-year; or obliged to multiply, beyond measure, the number of the meetings; and in both cases the interest would be, inevitably, diminished. It is desirable, however, that at each sitting, the same subject be handled by two members. The two essays would compete with each other, and occasion a discussion; which the president would

take care to manage, so that all might speak in rotation, and that no one, while speaking, take undue advantage. Every expression of praise or censure, every observation tending to shock self-esteem or modesty, ought, on all sides, to be prohibited. If, at the termination of the sitting, the majority be not sufficiently instructed, they could commission the president, or another member, to resume the discussion at the next conference.

On other occasions, to vary still farther the proceedings, the author of an essay could address it some days before the meeting, in the form of a letter, to one of his colleagues, requesting his opinion of it. The letter and reply might then be read, and their contents discussed in the ordinary manner. This procedure is preferable, in my opinion, to the practice of several societies in Germany. After the reading of an essay, a member is then enjoined to present a criticism of it at next meeting. This method is accompanied with serious inconveniences. Self-love becomes a willing co-operator. The critic endeavours, by every means, to find cause for controversy, and believes himself, in some sense, obliged to think differently from him whom he has been appointed to judge. In this manner concord and friendship, so necessary to the prosperity of the association, are, without great benefit to truth, seriously compromised.

I would add, that copies of all the essays should be deposited in the library, where every one might consult them.

I have said that each member may demand permission to make to the assembly any communication relative to the art of teaching; to submit to it a question, a doubt, an observation, which his practice may have suggested to him. Such communications add much to the interest and utility of conferences. By means of them, the experience of each becomes, in some sense, the experience of all. Those who have been occupied many years in teaching will aid their junior fellow-labourers.

In fine, it may happen, and it happens but too often, that, in their relations with the local authorities and the parents, differences arise, to disturb the good understanding—the perfect harmony between them and the teachers. These differences should be submitted in the conferences to the appreciation of their colleagues—to the judgment of their compeers. They will thus be less subject to mistakes and anger; and,

when necessary, more undaunted in repelling injustice, and in maintaining their rights.

SECTION IV.

OF THE ESTABLISHMENT OF LIBRARIES FOR THE USE OF TEACHERS AND SCHOOLS.

THE establishment of popular parish libraries is much talked of, and I commend the idea, provided the books be carefully selected, and that our best authors consent to write a little more for the people than they have hitherto done. District libraries, for the use of teachers, would be equally useful, and their establishment is intimately connected with that of conferences. The fifteenth article of the law, 10th Feb. 1837, contains the following on this subject. "By means of the funds which the parishes or the county have granted for this purpose, or by means of clubbing amongst the teachers, a library should be formed for those who attend the conferences regularly. The books composing the library should be inserted in a catalogue, which must be verified every year. A copy of said catalogue shall be sent to the Minister of public Instruction." Such libraries may likewise be established by teachers who do not assemble in regular conferences, or associate for such a purpose. A distinguished teacher may be conceived to address the following language to his colleagues, to induce them to establish such a society. "Two principal objections may be made against this scheme. In the first place, how, with the scanty resources at our disposal, can we establish a library, in the smallest degree, complete; and then, amongst such a host of books, whose number augments every day, will not a proper selection be difficult—even impossible? In replying to these objections, I will, at the same time, let you know my views on the course to be pursued in the acquisition of books. These views are the results of my own experience, and of the counsels which, in former times, I was fortunate to receive.

"I do not dissemble the importance of the doubts I am attempting to remove; the first, especially, seems but too well founded. How, indeed, with our trifling resources, can we hope to establish in a few years a library ever so little worthy

the name? We are ten members; each of us will put into ıe society's strong box, three shillings as entry money, and a ıilling per month, or twelve shillings per annum: this is much ›r us—too much perhaps; and it is to be desired, that, at a later eriod, this monthly payment be reduced. We will thus have t our disposal, the first year, the sum of one hundred and fty shillings. Of this sum, fifteen shillings must be spent in urchasing registers, pens, and paper; and, by adding ten hillings for small incidental expenses, our income will be reduced o one hundred and twenty-five shillings. We must become subcribers for two pedagogic journals, which may cost about wenty-five shillings a year. To lay the foundation of our ibrary, about one hundred shillings remain.

"To found, with a hundred shillings, a library, appears ıbsurd—impossible. But let us forget for an instant the am›itious name of library, and simply say that we unite together for the purpose of procuring, in one year, ten times nore books than each of us singly could purchase, and it will ›e granted that we are doing a judicious thing, and making an excellent speculation. Will it not be a sufficiently good result ›f our association, if, instead of one or two works, which perıaps each of us might have purchased, besides what are ındispensable, we have at the end of the year from ten to twenty at our disposal? And supposing we continue at this rate for ten years; instead of from ten to twenty, would we not have from one hundred to two hundred, and perhaps more? And could not our collection, then, without too much vanity, be styled a library? Great things have often sprung from small beginnings. If you persevere, you will have the merit of bequeathing to your successors a considerable number of books; and, after two or three generations, the teachers of our district will have for their use a valuable library. Is, then, the thought of working for the future of no estimation to the good man, and is not even that thought for us, as says Lafontaine, *a fruit which to-day we enjoy?*

"But, besides the satisfaction of founding a work for which our successors will bless us, we ourselves will reap from it precious advantages. By associating, we unshackle the means of instruction. The books besides, which after deliberation and common consent we procure, will be better selected, than if each had been left to his own knowledge. And if you adopt my views of the course to be followed in the acquisition

of books, if you select them according to fixed principles, agreed to beforehand, they will form, in the very first year, in spite of their fewness, a finished whole. Ten, twenty volumes selected with judgment, according to a certain plan, and which, by referring to each other, mutually complete and explain each other, are—in spite of the variety of their contents and immediate object—more valuable than three or four times as many works, excellent, perhaps, but chosen at random and inconsequently. From this, it follows, that after ten years' association, we might have at our command, not only ten times more books than we would have had, if each had been left to his own resources; but that these books, more judiciously selected, will have a relative value much greater than the same, or double the number of volumes collected at random.

"An association affords still another advantage in this respect. There are works composed of several volumes, and whose price is such, that the majority of teachers are incapable of procuring them at their own expense. United, we can acquire, if necessary, even very expensive works, and some of these publications may be indispensable.

"We may, besides, entertain the hope that other teachers will soon join us. I cherish another hope; I hope, if we persevere, that the communities of our district, that the higher committee of our parish and the academy, will come to our aid. As we think not of ourselves alone whilst we are endeavouring to enlarge the limits of our instruction; but of our *schools* and of the *future*, we can, without a blush, invoke the assistance of all who are interested in popular education—of the citizens who discover in it a means of public felicity—and of the authorities intrusted with its direction. Works, we do not doubt, will pour in from different sources, and, if we seriously wish it, we will soon have at our disposal a stock of books, sufficiently respectable to constitute the nucleus of a DISTRICT-SCHOOL LIBRARY.

"I come to the second objection—the difficulty of making a suitable selection among so many books. This difficulty is serious; but in proportion to the scantiness of our means, we are less liable to be misled. This consideration, far from discouraging us, ought only to impress still more deeply the principles which ought to guide our selection.

"The number of works on all subjects, has, for a century especially, prodigiously increased. The science of education, for a long time neglected, and treated by some distinguished

writers only at distant intervals, reckons, in our days, its books by hundreds—if we comprehend those addressed especially to childhood and youth. But we must not be frightened by this multitude; this riches, in the main, is but apparent. Many of those works whose titles swell the catalogues of the booksellers, are old and obsolete; many others are but imitations and of little value. Good writers of every kind are not numerous; and even among the good, a selection can be made. The essential point is to know how to select well. As to old books, we will trust to their reputation, which seldom misleads; and as to new books, we will consult enlightened men.

Of the works recognised as good, we will always select the best and the most complete. To read *much* is not the principal point, but to read *well;* and to read often the *best* productions. The fruits which may be reaped from reading, depend as much upon the manner of reading, as upon the excellence of the books read.

"Our library will be composed of three kinds of works. In the first rank, we shall place such as treat of the art of education; of teaching in general; of primary instruction in particular. It will not be necessary to secure a great number of books of this class; a few solid and complete treatises, which epitomise the science, will suffice for the commencement. The most essential precepts and the rules universally approved, are found in all good productions of any length. To good treatises, however, to encyclopædic manuals, which exhibit pedagogy as a whole, and which, faithful to the precept, *prove all things and cleave to what is good*—unite what even the different methods possess of most practical and reasonable—we will add, later works upon the most remarkable special methods. Still later, in a few years, we may be able to admit into our collection a certain number of works already old, which, like Rousseau's *Emile*, have formed an epoch in the history of the art of education; then, to keep pace with the progress of the science, we only have to procure, at distant intervals, some good new treatise.

"The second series of works of our future library, should consist of such as expound either the whole or some branch of primary instruction; of manuals of religion and morality; of arithmetic, geography, and general or national history; natural history, physics, hygiane, agriculture, and technology; written expressly for teachers, children, and the people.

"Finally, the richest portion of our library might be composed of instructive and rare works, which, while adding to our knowledge, will afford useful relaxation, and the means of infusing into our lessons a wholesome variety; of exciting and sustaining the attention of our pupils, and of throwing an interest around our teaching.

"I rank in this third class of books, *first*, extracts or selections from travels in the different quarters of the globe. They will supply the place of the original narratives, too dear, and which include, besides, generally many very useless details, or things already known. There is scarcely any kind of reading more interesting than the history of travels in distant countries, and which furnishes the most useful materials for the instruction of youth.

"*Secondly*, historical works, particularly natural history, selecting, in preference, such as have been composed for the young of schools. We might extract from them, to narrate to our pupils, those traits of magnanimity and devotedness to one's country and humanity, which constitute the beauty and honour of history.

"*Thirdly*, I would place in our library a few religious and national poets; good anthologies; selections and collections of pieces in prose and verse; a few books more especially written for the instruction and amusement of childhood and youth, and which can be read to and by our pupils.

"*Fourthly*, popular works which, addressed directly to the people, in towns and in the country, strive to snatch them from the misery of ignorance, to render them better and happier; and which adapt to their capacity, morality, counsels of prudence, and the most interesting and useful results of science in general. Till each parish possess its own library, we shall form, as it were, an intermediate stage, a connecting link, between science and the people. To explain these books, and to facilitate the comprehension of them, we must ourselves be thoroughly acquainted with them. We will find in them, besides, an abundant source of instruction for ourselves and for our pupils.

"In short, my dear Colleagues, our library ought to consist of a small number of works on methods; manuals of all the branches of primary instruction and of the education of the people; and many instructive and popular works. Thus, all works of pure amusement, and such as are not addressed directly either

to schools or youth, to the people or to the teachers of the people, must be excluded. By confining ourselves within these limits, our selection will not be difficult; especially if we be guided by men well versed in such matters. Let us begin the work; let us persevere in the prosecution of it; and soon we shall have to congratulate ourselves on having undertaken it, and on having founded, at the expense of a few light sacrifices, an institution of incontestible utility.

CHAPTER III.

OF THE LEADING MEANS OF AMELIORATING THE CONDITION OF TEACHERS, AND OF THE ENCOURAGEMENTS PROPER TO OFFER THEM TO SUSTAIN THEIR ZEAL.

SECTION I.

OF THE NECESSITY OF AMELIORATING THE CONDITION OF TEACHERS.

If poverty be always an evil, it is especially so to the teacher; because it prevents him from performing efficiently his duty, and enjoying due distinction. His functions will be doubly painful, if the cares of the morrow deprive him of the energy sufficient to accomplish his daily task. I demand not wealth for the teacher: I ask not that he be rich, but beyond the reach of indigence; that he be able to live in honest ease, without being obliged to devote himself to labours foreign to his profession; that he have the power to continue his studies, to support a family, and to enjoy an honourable repose in his old age—if heaven accord him length of days—or die undisturbed as to the future lot of his children, if carried away from them in the midst of his career.

The condition of the teacher is at present widely different from this. The law of 1833 has undoubtedly bettered his lot;—and it were ungrateful to deny it. It may be said, indeed, that, in general, schoolmasters are better paid in France than in most other countries. In Germany there are a considerable number who do not gain the minimum salary of four

hundred francs; and even in Prussia, the average—every thing included—is, for a town-teacher, eight hundred francs; for a country-teacher, about three hundred francs: and let us remark that, in Prussia, living is much dearer than in France. It is not necessary to reckon up in detail our every-day expenses, to be convinced that, with such a paltry income, it is wholly impossible to maintain housekeeping on the most economical principle; and that a family of industrious labourers has much greater chance of prospering than that of a teacher.

In France, I repeat, teachers are, in general, much better paid. In towns, it is seldom that they do not gain from one thousand to twelve hundred francs; and in several localities their income exceeds this. In the country, there are few whose salary is under five hundred francs; and many gain a great deal more. But five hundred francs and one thousand francs are but poor remuneration for three hundred and sixty-five days' labour; for to gain even that sum, the teacher is most frequently obliged to add to the functions of schoolmaster, those of beadle, organist, and chanter; such a sum is too inconsiderable to support a family; for we always take for granted that the teacher is married, and has a family: and that so he sets a good example, and is rendered more qualified to train men and citizens.

The condition of teachers must therefore be improved; it must be rendered more pleasant, and, at the same time, more respected, not only with a regard to their interests, but especially for the sake of schools, of the people, and of the state itself. "The clerks of the exchequer," says M. Cartman, "are paid liberally, to put them beyond the temptation of becoming dishonest; but the unfaithfulness, the discouragements of teachers are not apprehended."

I shall examine what can possibly be done in this matter; what teachers could do themselves; and what the districts and counties, the superior administration, and the state should do.

SECTION II.

WHAT TEACHERS MAY THEMSELVES DO TO AMELIORATE THEIR LOT AND RAISE THEIR CONDITION.

TEACHERS must, in the first place, remember the old proverb: *help yourself, and heaven will help you.* Formerly, in Germany, it was not uncommon to see teachers following some trade, such as that of a tailor or turner; in France they have even been seen making clogs, or mending the shoes of their pupils. In the country they most generally employed all their leisure hours, and some times the time which ought to have been devoted exclusively to their school, in the most ordinary occupations of agriculture, without remembering the words of Ecclesiasticus—"How can he think of instruction who holds the plough, who goads forward the lazy ox, and who can speak only of cattle? All his thoughts are absorbed in the labours of husbandry, and by the cares of providing fodder for his cows."

M. Schlez, a much esteemed German teacher, thinks that a teacher should always follow some trade, avoiding scrupulously, however, every degrading calling, or which might bring him into competition with the inhabitants of the district. He proposes, as compatible with the functions of the teacher of the people, gardening; the cultivation and grafting of trees; the rearing of bees and silk-worms; musical instrument-making; clock-making; bookbinding; bandbox-making; moulding; painting; the art of turning; the construction of barometers and thermometers; the duties of copyist and book-keeper—and, finally, private lessons. But many of these occupations would require too long an apprenticeship, or engage too much time, to render them lucrative; or they would need an outlay beyond the ordinary means of a teacher. Country teachers might find a valuable resource, as well as a noble recreation, not in the vulgar labours of agriculture, and in making themselves peasants—but in the cultivation of a garden of limited extent, which all districts ought to have

at their disposal; and the ground of which, if it could not be purchased, they might almost always find opportunity to rent.

The art of gardening, which includes the grafting of trees, the cultivation of useful plants and of flowers, appears the most compatible with the occupation of teachers; between them, are close analogies. That art can be learned at small expense, and in a short time. The teacher who, from his being well paid, needs not devote himself to pursuits foreign to his profession, might follow it simply for amusement; others would find it a means of improving their condition; and the employment would neither be degrading nor fatiguing. I have seen one of these gardens cultivated by a teacher, whose school was a garden blessed to him by heaven. One division of it furnished kitchen vegetables; another was planted with fruit-trees of the best sorts; a third, was a nursery exceedingly varied, and flowers abounded in every quarter. Often he led to it his select pupils; his garden was at once a source of pleasure and profit to himself, and of instruction to his school. This example ought to be generally imitated. To the cultivation of a garden and orchard, country-teachers might join, according to circumstances, the rearing of bees or silk-worms. During winter, study and instruction ought exclusively to occupy them, and nothing should prevent their keeping an evening-school for adults, or for young people from fifteen to twenty years of age, as is done in several districts of Alsace. This evening-school, which might be of great utility, would supplement a little income; and it depends but on the interest they had in it, to induce a great number of their old pupils to take an active part in this additional instruction. Band-box making and book-binding, would likewise be suitable occupations, but not very lucrative.

Shall I inform the country-teachers that they have in their own power another means of being in less uneasy circumstances, and that this means is rigid economy, a retired and unassuming life? I have scarcely courage to do so, for the majority are indeed forced to be economical. There is, however, a considerable number who frequent inns and coffee-shops; and who are too much engaged in public amusements, little compatible with the moral authority which they ought to exercise, or with the state of their fortune. Without preventing them, on certain occasions, from mingling

with public life, and sharing the honest pleasures of society, they ought to be counselled, not to be prodigal of themselves, nor to court these occasions; but carefully to avoid whatever may tend to compromise their dignity, or lead them into useless expense.

In several normal schools, the pupil-masters are taught to draw up *civil acts*, as a great many of them will one day become registrars at the mayoralty. Such functions very well correspond with those of teachers in small parishes where there are few acts to write, provided the registrar-teacher can abstain from mixing himself up with the *municipal passions*, often very violent in the smallest villages. Some, likewise, compete with the notary, and, for a trifling salary, draw out contracts in private. This is a usurpation of functions,—an abuse which must be strictly prohibited,—were it merely that they, as contracting parties, may avoid the lawsuits which the least inaccuracy in the compilation must occasion.

Land-surveying affords another resource; a very inconsiderable number can be employed in it, and little dependence should be placed on it. It is the same with tobacco shops, &c. which, besides, have the disadvantage of withdrawing teachers from their proper functions.

In short, besides a life sober and modest,—the cultivation of trees, the rearing of bees and silkworms, a little rural and domestic economy, private lessons, the functions of registrar, land-surveying, and, perhaps, book-binding and bandbox-making, are the methods by which teachers may ameliorate their condition, without neglecting their duties, or derogating from their dignity. There is, however, still another resource which might be valuable: it is that which teachers may find in the assistance of their partners: if they knew well how to choose—if they chose not such as are rich, but such as are economical, well educated, good, and intelligent. I know some who are not only good house-keepers, but who render great services to the community by the examples and lessons they give to the young girls of the district.

Teachers' wives, in the absence of sisters or governesses, properly so called, ought to be able to undertake the teaching of needle-work and other similar branches, as well as the management of infant schools, throughout all the rural districts. Their rank, as mothers, far from being an obstacle, would adapt them still better for the discharge of such functions;

and when temporarily prevented from accomplishing them themselves, they would easily find amongst the young girls they had trained, assistants to supply their place.

SECTION III.

WHAT THE PARISHES AND COUNTIES COULD DO TO AMELIORATE THE CONDITION OF TEACHERS.

If some parishes devote a good portion of their revenues to the maintenance of schools, there are still many more that act niggardly towards them, or which are too poor to provide even the legal salary of teachers. But there are few, that, if they wish, may not place at the disposal of their schoolmaster a portion of ground capable of forming a garden and orchard. To the school-house, which the 12th article of the organic law obliges every parish to provide for the teacher, ought always to be annexed, in the country, a piece of ground of at least ten *ares*, (nearly the fourth of an acre,) for a garden. If it were impossible to purchase such a piece of ground, the parish might secure it on a long lease, or supply its place by an annual indemnification of fifty francs to the teacher. In fine, the parishes that possess the means, should be obliged to supplement the fixed legal salary, in proportion to the increase of their ordinary revenue. Many have transgressed the law of 1833, by reducing to two hundred francs the salary which, until that period, they had been giving to their teachers. The county-executive could likewise do something more, for the interests of schools and teachers, than the law imposes on them. Several general county-councils have voted funds to indemnify teachers who attend *conferences*, and to aid in the maintenance of libraries established by them. This example ought to be generally imitated. Instead of limiting themselves to making up the exact legal salary of teachers, when the revenues of the parishes are deficient; the counties ought to aid such as cannot raise the salary of their schoolmasters to the minimum of five hundred francs, comprising every kind of emolument. The majority of the general councils vote funds for improving the breed of horses and cat-

tle; why could they not establish a few premiums for the amelioration of mankind? Why could they not grant, every year, a few prizes to the best teachers of each district—those whom the reports of the inspectors and the committees recognised as the best? In fine, the parishes—and, they failing, the counties and the state—ought always to provide a moderate retiring provision for deserving teachers; so that they may not dread retiring, when age deprives them of the strength necessary for the maintenance of discipline. I shaill revert, by and bye, to this subject.

SECTION IV.

WHAT THE SUPERIOR EXECUTIVE AND THE STATE MIGHT DO FOR THE INTERESTS OF TEACHERS.

THE Nation alone can make thorough provision for the necessary amelioration of teachers, who are now public functionaries, and intrusted with the education of the people. That they may discharge their functions with courage and devotedness, it is necessary, after they have been properly trained in the normal schools, and their morality and capacity well attested, to make them a suitable appointment, so as to enable them to devote themselves exclusively to their school-duties; to live honourably though unostentatiously, and to continue improving themselves. It is necessary, besides, to afford them a pension when old age renders retreat imperative, and to remove from them all apprehensions as to the lot of their families should they die prematurely—victims of their zeal in executing their painful duties.

Let me be permitted to observe, that the law of June 1833 —that law, in other respects, so full of wisdom, which grateful posterity will always quote with respect, and from which dates truly good primary instruction in France—that law, I say, whilst declaring popular schools a public obligation, a social necessity, and raising teachers to the rank of communal and irremoveable functionaries, has not done enough to render their condition what it ought to be: I must add, that it has not sufficiently armed the executive for the strict execution of the law.

The twelfth article says, that every parish teacher shall be provided with a locality, properly situated for a habitation and the reception of pupils. I have mentioned, elsewhere, how this order of the law has, in many places, been executed; and in what sense many parishes understand the word *properly*.

The same article guarantees the primary teacher a fixed salary of at least two hundred francs: it is now pretty generally acknowledged, that the minimum should be raised to three hundred francs: it results from calculations made by the Minister of public Instruction in his last report, that to raise the minimum to three hundred francs, it would be requisite to add a million to the budget, and that the said sum would fall to the account of the counties. I will not ask what is a million amid a budget of a thousand millions, and what is a million portioned out amongst the eighty-six counties; I know that the resources of France are great: her wants are likewise immense. But I will say, that the country should consider no sacrifice too costly to secure a service so important as that of popular instruction; and that it ought not, in this respect, to be behind any civilised nation.

The monthly fee, which, according to the fourteenth article, ought to be collected by tax-gatherers in the ordinary form, is the principal source of the teachers' income; but the Law has left the fixing of it, too much to the arbitrary inclination of the municipal councils. An additional paragraph inserted, upon the proposal of M. Antoine Passy, in the third article of the law of receipts, 1841, submits this fee and the number of gratuitous pupils to the approval of the Prefects, who, on the advice of the district committees, may fix a minimum rate for the monthly fee, and a maximum one for the number of gratuitous admissions. The faithful execution of this legislative enactment would be a great benefit: let me hope, that in the next report of the minister, the lot of teachers shall appear everywhere ameliorated by its means. We must not believe, however, that it will be so productive as to exempt the Legislature from raising the minimum fixed salary to three hundred francs.

The Law has, at the same time, wished to guarantee the future of Teachers. Two methods presented themselves for this object. To deduct from their fixed salary five per cent. as is done with the functionaries of the University, and thus to acquire for them a right to a retiring pension, or to establish simply a

savings' or provident-box, in every respect like the ordinary ones; with this difference, that the deposits should be obligatory, and that they could not be withdrawn but at the retiring or death of the depositors. The first of these two systems has the disadvantage—in case of the more or less premature death of a teacher—of depriving his family of the amount deducted from his salary in favour of the surviving teachers. The second system, on the contrary, that of savings'-boxes, makes them run no chance of risk; having reached the end of their career, the product of their economy is restored either to themselves when they retire, or to their families, should they die in the discharge of their duties.

It is this last system which the law has sanctioned by establishing savings'-boxes, formed by the annual deduction of a twentieth from the fixed salary of each parish teacher. This system has been found fault with, for producing but a poor resource for a deserving teacher and his family. Indeed, the deduction of a twentieth from a fixed salary of two hundred francs will produce, of capital and interest, at the end of ten years, only a reserve of one hundred and twenty francs, five centines—at the end of fifteen years, only a reserve of two hundred francs, fifteen centines—at the end of twenty years, it will produce about three hundred francs; at the end of twenty-five years, a little more than four hundred francs; at the end of thirty years, about five hundred francs; and forty years' service are necessary to save, in this manner, a thousand francs. The same deduction made upon a fixed salary of three hundred francs will produce one hundred and eighty francs, at the end of ten years; four hundred and fifty francs, at the end of twenty years; eight hundred and forty francs, at the end of thirty years; and about one thousand four hundred and twenty-five francs, after forty years' service. A deduction of twenty francs per annum would amount, in ten years, to two hundred and forty francs; in twenty years, to about six hundred francs; in thirty years, to about one thousand one hundred and twenty francs; at the end of forty years, one thousand nine hundred francs.

We see that, in supposing each teacher to deposit twenty francs a-year, this system would still leave much scope for improvement; since after twenty or forty years' hard labour, it guarantees the teacher only from fifty to one hundred francs of revenue.

To render these saving-boxes of great importance, it would be necessary, in my opinion, to make the deduction of a twentieth, not only from their *fixed* salary, but likewise from the *casual* one, from the *monthly fee;* a thing easily done, as this fee must be collected, according to the terms of the law, by the ordinary tax-gatherers.

A mixed system would perhaps be preferable—a system that would unite, as much as possible, the advantage of savings' boxes and of deductions made from the salaries, to constitute a fund for retiring pensions. For this purpose, it would be necessary to establish in each chief city, a box, which should be both for savings and deductions, to which the teachers, the districts, and the counties should contribute, and which might receive gifts and legacies. I shall leave to more skilful financiers, the task of developing this idea, and of showing how it might be executed; I limit myself to laying its foundation. Let me suppose a county composed of five hundred districts, and reckoning six hundred and fifty public teachers: this is almost the condition of the lower Rhine. Let me suppose that this county consents to disburse per annum into the schools' box, the sum of five thousand francs; that, on their part, the five hundred districts pay into it, annually, at an average, ten francs, which is one thousand francs—in fine, that a deduction of fifteen francs is made from the salaries of the six hundred and fifty teachers, which makes annually seven thousand seven hundred and fifty francs; let me suppose farther, that all these payments amount together to twenty thousand francs per annum, and we will have, at the end of ten years, without counting interest, or probable gifts and legacies, a sum of two hundred thousand francs; and, after twenty years, four hundred thousand francs; a capital which, placed at four per cent, would produce sixteen thousand francs of interest. This interest would be divided, according to an understood ratio, between the deserving and infirm teachers, and the widows and orphans of teachers deceased. To have a right to a retiring pension, it should be necessary to give proofs of infirmity, or of at least thirty years' service. Widows would lose their claims on remarrying; and the children would cease to receive their portion at twenty-one years of age. It should be understood that the districts, small in number, which themselves might engage to provide retiring pensions to deserving teachers,

should be at liberty to do so, and be exempted from contributing to the county box. An enactment, which might be revised every five years, would remove all difficulties which the execution of this project may present.

This box—which should, especially and essentially, be a fund for *pensions*—would be a *savings'-box* only for such teachers as have been obliged, from bad conduct, to resign their functions, or who voluntarily give them up, and without being unwell, before having served thirty years. The amount only of what they had paid in, should, without interest, be restored to them. The same should be done with such as leave the county for a situation elsewhere; their disbursements should be transmitted to the box of the county to which they have been translated.

Every one would gain by realising this scheme: there would be a loss sustained only by such as abandoned their calling, or by children become majors at the death of their fathers. The enactment again, might, according to circumstances, stipulate for some succour to the latter, and even in favour of the children of destitute teachers. But to render such a box truly productive, the concurrence of the counties and districts is indispensable. We might hope, likewise, that many friends of popular education would assist it, especially at the commencement. After twenty or twenty-five years, the box would subsist of itself; and without any other fresh contributions, save of those concerned.

In short, what is necessary to render the condition of the teachers comfortable, is, in the first place, a convenient dwelling-house, with a garden in the rural districts; then a fixed salary of at least 300 francs, with a casual salary proportioned to the number of scholars, and resulting from a monthly fee, fixed by the municipal councils, subject to the approval of his prefects, and collected by the tax-gatherers; finally, a county-box for retiring pensions, and for aid to the widows and orphans, supplied by the concurrence of the counties, the districts, and the teachers. Encouragements, premiums adjudged by the counties to the most deserving, and succour granted to the most necessitous districts, would usefully complete this system.

The medals which at our anniversaries are distributed every year can have no real value until their recipients are beyond the reach of want. Honorary distinctions add, besides, to the

consideration of such as are the objects of them; and they contribute more to the interests of the body to which they belong, than to those of the men who have been decorated by them. It would, therefore, be very useful, that, from time to time, this *bullion recompense*, to which M. Guizot refers in his beautiful circular, attest to the most experienced and devoted teachers that *the king's government watches over their services, and knows how to honour them.*

CONCLUSION.

I HAVE at length reached, not without toil, the goal of the career I proposed to traverse; and in accomplishing which, I have hesitated more than once. I have met difficulties which I did not foresee; and if I have not been successful in surmounting them all, I have at least indicated them to others—to those who will follow me, and who will perhaps be more fortunate.

To apply the principle of all Education to *popular* education, and to render primary instruction as complete as possible, without withdrawing the working classes from their destined station, alike for the benefit of society at large, and of the social condition which Providence has assigned to them,—is the problem I have attempted to solve. On the one side, according to the law of nature and the character of the gospel, all men are equal before God; and, according to the law of France, all its citizens are equal before the law. But, on the other side, Nature itself, or that expression of the Divine Mind, of which history is but the development, has established inequalities amongst men; and, for the interests of public order, the Legislature ought to protect the diversity of conditions which results from these natural inequalities, and from the development of society, without, however, preventing any one from ameliorating his position. It is, therefore, the duty of society to afford to all, the means of forming themselves as men and as citizens, and, at the same time, to train them for the profession to which their birth seems to destine them—leaving them, however, the liberty of abandoning it, should their talent or their fortune summon them to different pursuits.

After having explained, in the first part of this Essay, the general principles of all Education, I have shown, in the se-

cond, how these principles can and ought to be applied to popular schools, and what they ought to be, according to the wants of Education and Instruction in these schools, which are not merely *primary* schools for the people, but which ought to afford them *all the instruction they need*—instruction which must be at once general and special, primary and real, purely human, and professional.

I have insisted upon the necessity of completing the system of the instruction and education of the people, by establishing everywhere infant schools for little children, and keeping the pupils at school until after their first communion. I have shown that, according to the law, all the districts which possess the means, can give to primary teaching the full development of which it is susceptible; that such as the law does not oblige to have superior schools, ought never to think of establishing them until they have largely provided for the wants of primary instruction, and that the superior schools themselves ought to be thoroughly popular.

I have expressed a wish, that schools for the people be, as soon as possible, placed in well situated localities, and provided with necessary furniture; whilst I lament that rich and populous cities are still far from having suitably supplied this first want of instruction.

I think I have proved that, in popular schools as well as in all others, education *can* and *ought* to develop all the faculties of the human mind; that there, as elsewhere, it *can* and *ought* to be at once *physical* and *moral, logical* and *æsthetical* (relating to the philosophy of the fine arts), *religious* and *intellectual, social* and *national.*

As to instruction, I have shown that it ought to be regulated, above every thing, by the wants of education, and that it ought to be relatively complete; that it ought to be not only primary but real, and give to the pupils simple and fundamental ideas concerning all they require to know as men and as citizens. I have proved that, were it possible to leave the people in ignorance, it would still be a duty to drag them out of it; that since instruction has become a necessity, and it is no longer possible to hinder the people from instructing themselves, so much the more ought we to organise this instruction, so as to anticipate its abuses and dangers, by rendering it at once the most simple and the most solid possible, and by bestowing the greatest pains on moral education.

As to the processes of teaching, I have shown that the idea of education ought supremely to govern all methods, and guide us in our selection of them; and, on this account, without denying what is useful in the mechanism of mutual instruction, applied in classes of beginners and in schools unavoidably too numerous, I have declared strongly in favour of simultaneous teaching, as what ought to be preferred every where, whilst borrowing from the two other methods something that is useful and practical.

Without denying the importance of discipline, I have, without difficulty, proved, that it cannot alone supply the place of education, of which it is but a means, and to which it must ever be subordinate.

In treating of the management of primary schools, I have expressed a desire that more unity and energy were given to them; and that the inspector-system were organised, and carried on in the name of the different authorities, in such a manner that they may not be reciprocally injurious; and that this great means of amelioration be not itself an obstacle.

In replying to the question, if the attendance at school ought to be obligatory, I have acknowledged that such a measure would be difficult to execute; and have restricted myself to requiring that all children, six years old, be subjected, annually, to a sort of school conscription, and obliged to pay the monthly fee through their parents if they can do so; or be brought to school by such means as the managers may have at their disposal. By this means also, the question of gratuitous teaching is solved—which, in my opinion, ought to be granted entirely as the law wishes, only to such as give proofs of indigence.

In the third part of my volume, I considered the means of ameliorating the condition of the masters, and of their advancing themselves. Whilst recollecting the important mission of the teachers of the people, I have explained the necessity of requiring from them stronger securities, either by obliging them to pass through the normal schools kept in the name of the state, or by giving them a definitive appointment only at the age of twenty-five, and after three years' service, at least; and I have shown that the establishment of normal schools is beyond all censure, provided they be organised and directed with a view to the object for which they were established.

If normal schools are necessary to qualify teachers properly, their *conferences* are a means of enabling them to perfect themselves when they have commenced their functions; and, in my opinion, attendance at these conferences ought to be rendered almost obligatory. I have shown, at the same time, how teachers, by association, might establish libraries for their own use.

But while requiring from them greater securities, and imposing upon them greater sacrifices, it is just and beneficial to ameliorate the condition of teachers, so that they may live decently, and be above want. I have pointed out what they can themselves do in this respect; and what the districts, the counties, and the state, can accomplish for them. With almost all who are interested in the fate of schools and teachers, I ask that their fixed salary be raised to three hundred francs: that the monthly fee, one of the principal sources of their income, be everywhere what it ought to be, without being made a heavy burden; and that the managers execute strictly the provisions of the law in this respect. I have besides expressed the desire, that the savings' and provident-box in each county, according to the terms of the 15th article of the organic law, be changed into a fund for retiring pensions, and for the succour of the widows and orphans of teachers.

In fine, to terminate the work, I unite with M. Dumont in expressing the wish to see founded, under the eye of government, a vast central establishment, which might act, in respect of the directors and masters connected with primary normal schools, like the normal school at Paris for professors of the College: I desire, likewise, that a section for *pedagogy* were created in the bosom of the Academy of moral and political Sciences; and that a few professorships be devoted, at Paris and in the provinces, to the teaching of an art, the most important of all, since it has for its object the training of Men. Popular education especially, merits the consideration of the most distinguished Minds; since, after independence and national dignity from without, and liberty with social order from within, it is the highest of all public interests, and on its proper direction, definitively depend the independence and liberty, the prosperity and greatness of Nations.

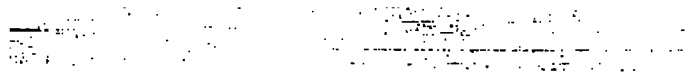
NOTES.

NOTE I.

THE SCIENCE OF EDUCATION, AS CULTIVATED IN GERMANY AND FRANCE.

"THE science of education is in Germany an important science," says M. Saint-Marc-Girardin, in his work on intermediate instruction. "There are many good books on Pedagogy—that is the name the Germans give to this science. In France, it must be owned, Pedagogy is scarcely a science. It is an object of administration, rather than an object of study." Since 1835, when M. Saint-Marc-Girardin wrote these lines, the complaint they express has become not so well founded as it was then. Some good works upon Pedagogy have been published; but still it would be well for us to compare ourselves with Germany, and that this science occupied among us the rank which there belongs to it. It was, however, from France partly, that the first impulse went, which gave rise to the reform in education, of which Germany was the principal theatre. This movement may be dated from the publication of Rousseau's *Emile*. The philosophy of education is an important part of practical philosophy; questions of great interest are agitated by it, and their solution demanded. For some time past the Academy of Moral and Political Science has paid attention to these questions. Would it be indiscreet to beg them to devote themselves more to them? Among her Members are included men eminently calculated to raise Pedagogy to the rank of a science, and who might become the nucleus of a section specially intrusted to cultivate it. The first work, under the auspices of this learned body, ought to be a revision of all the works of any interest which have been published in France since Rousseau, on the art of education. This report, made after the model of those of Chenier, on the progress of literature since 1789, of G. Cuvier, on the progress of the natural sciences, &c. would serve as a fixed point, from which future labours might spring.

The art of bringing up children, and of instructing them, is not merely an affair of good sense—it requires study and reflection. It



NOTES.

NOTE I.

THE SCIENCE OF EDUCATION, AS CULTIVATED IN GERMANY AND FRANCE.

"THE science of education is in Germany an important science," says M. Saint-Marc-Girardin, in his work on intermediate instruction. "There are many good books on Pedagogy—that is the name the Germans give to this science. In France, it must be owned, Pedagogy is scarcely a science. It is an object of administration, rather than an object of study." Since 1835, when M. Saint-Marc-Girardin wrote these lines, the complaint they express has become not so well founded as it was then. Some good works upon Pedagogy have been published; but still it would be well for us to compare ourselves with Germany, and that this science occupied among us the rank which there belongs to it. It was, however, from France partly, that the first impulse went, which gave rise to the reform in education, of which Germany was the principal theatre. This movement may be dated from the publication of Rousseau's *Emile*. The philosophy of education is an important part of practical philosophy; questions of great interest are agitated by it, and their solution demanded. For some time past the Academy of Moral and Political Science has paid attention to these questions. Would it be indiscreet to beg them to devote themselves more to them? Among her Members are included men eminently calculated to raise Pedagogy to the rank of a science, and who might become the nucleus of a section specially intrusted to cultivate it. The first work, under the auspices of this learned body, ought to be a revision of all the works of any interest which have been published in France since Rousseau, on the art of education. This report, made after the model of those of Chenier, on the progress of literature since 1789, of G. Cuvier, on the progress of the natural sciences, &c. would serve as a fixed point, from which future labours might spring.

The art of bringing up children, and of instructing them, is not merely an affair of good sense—it requires study and reflection. It

interests so directly and so deeply the state as well as families, that it is impossible for it to be the object of too much attention; and it is worthy to engage the attention of the most learned men, and those in the highest rank of society. Pedagogy, indeed, is not a science that can be neglected, leaving to time and to public controversy the charge of correcting errors. Here truth or error immediately brings forth fruit, and a false path not only bewilders those who follow it, and obliges them to retrace their steps, losing time in regaining the right way—it may even conduct them to an abyss.

In Germany, the highest Intellects do not disdain to write upon Pedagogy: in almost every university there is a chair specially devoted to it; and every year all the choice men of the school, from professors of faculty to simple teachers, unite in congess to discuss the gravest questions of the didactic art, and of the art of education.

Let me hope that France may follow this example. The Academy of Moral Sciences has already encouraged the publication of some good works upon popular education; societies are being formed for the work of reformation; special journals are occupied with it, daily papers take an interest in it. Unfortunately, their principles are generally deficient in power and depth, or are only the maxims of sects or circumstance. It is time to make Pedagogy a science, and a true art.

For this purpose, one of the best means would be, to make it the object of a public course in our principal town Universities. The course given in the primary normal schools is not sufficient; it is only addressed to young teachers, and is necessarily very limited. It shows results, precepts, methods, and proceedings, without discussing them.

NOTE II.

SCHEME OF THE CONDUCT OF AN ORDERLY SYSTEM OF SCHOOLS.

I HAVE explained in the text in a general manner the principles of the gradation of teaching, and of the distribution of subjects in popular schools. This distribution necessarily varies with the organisation of these schools, the number of classes into which they are divided; but the following is offered as an outline or even model of a complete and harmonious set of schools, inclusive of the Infant School and the complementary School for Adolescents.

I. THE INFANT SCHOOL.

The pupils in this are from three to six years of age. There is no *study*, properly so called; at most, with the older children, the sim-

plest exercises in *language*, conducted by means of easy and natural *stories*, exercises, all as simple as possible, in *singing*, *mental calculation*, *reading*, and *writing*,—exercises which, on no pretext, last longer than ten or fifteen minutes. Add to these, much change and variety, games and recreations watched over, so as to develop both body and mind; and you have the whole admissible occupation. In these schools everything should have regard to *Education* or *Training*. The children must especially be habituated in obedience, neatness, order, openness, and kindliness. It is of no slight importance that exercises and plays occur regularly at fixed hours; and that the children be required to put and keep everything in its right place.

II. THE ORDINARY PRIMARY SCHOOL, CONSISTING OF THREE DIVISIONS.

A. *Lower Division of the Ordinary School; Preparatory Class.*

The pupils of this division are from six or seven, to eight or nine years of age. They remain two years in the class, into which they are received only at the beginning of autumn. They are employed for six hours each day, which are occupied in lessons, mingled with games and gymnastics. The subjects of teaching ought to be,

1. *Reading*, with exercises in *Language*, for two hours.
2. *Writing*, with exercises in *Orthography*, for two hours.
3. *Linear design* three times a-week.
4. *Mental Arithmetic*, and the two simplest operations of *written arithmetic*, two half hours daily.
5. *Moral and Religious Instruction*, incidents of Sacred History and of Morality in action, to be reproduced by the pupils one hour daily.
6. *Singing* at the end of each class.

The time necessary for *Linear design*—taught only to the older pupils—should be taken from that set apart for *Calligraphy*. The *Prayer* with which the business of the class opens, and the *Singing* at the close, occupy only a few minutes. The time required for calling the names of the class and examining into their neatness, &c. should be taken from the period set apart for *reading*. The table subjoined might serve as a programme for the daily teaching.

interests so directly and so deeply the state as well as families, that it is impossible for it to be the object of too much attention; and it is worthy to engage the attention of the most learned men, and those in the highest rank of society. Pedagogy, indeed, is not a science that can be neglected, leaving to time and to public controversy the charge of correcting errors. Here truth or error immediately brings forth fruit, and a false path not only bewilders those who follow it, and obliges them to retrace their steps, losing time in regaining the right way—it may even conduct them to an abyss.

In Germany, the highest Intellects do not disdain to write upon Pedagogy: in almost every university there is a chair specially devoted to it; and every year all the choice men of the school, from professors of faculty to simple teachers, unite in congess to discuss the gravest questions of the didactic art, and of the art of education.

Let me hope that France may follow this example. The Academy of Moral Sciences has already encouraged the publication of some good works upon popular education; societies are being formed for the work of reformation; special journals are occupied with it, daily papers take an interest in it. Unfortunately, their principles are generally deficient in power and depth, or are only the maxims of sects or circumstance. It is time to make Pedagogy a science, and a true art.

For this purpose, one of the best means would be, to make it the object of a public course in our principal town Universities. The course given in the primary normal schools is not sufficient; it is only addressed to young teachers, and is necessarily very limited. It shows results, precepts, methods, and proceedings, without discussing them.

NOTE II.

SCHEME OF THE CONDUCT OF AN ORDERLY SYSTEM OF SCHOOLS.

I HAVE explained in the text in a general manner the principles of the gradation of teaching, and of the distribution of subjects in popular schools. This distribution necessarily varies with the organisation of these schools, the number of classes into which they are divided; but the following is offered as an outline or even model of a complete and harmonious set of schools, inclusive of the Infant School and the complementary School for Adolescents.

I. THE INFANT SCHOOL.

The pupils in this are from three to six years of age. There is no *study*, properly so called; at most, with the older children, the sim-

plest exercises in *language*, conducted by means of easy and natural *stories*, exercises, all as simple as possible, in *singing, mental calculation, reading*, and *writing*,—exercises which, on no pretext, last longer than ten or fifteen minutes. Add to these, much change and variety, games and recreations watched over, so as to develop both body and mind; and you have the whole admissible occupation. In these schools everything should have regard to *Education* or *Training*. The children must especially be habituated in obedience, neatness, order, openness, and kindliness. It is of no slight importance that exercises and plays occur regularly at fixed hours; and that the children be required to put and keep everything in its right place.

II. THE ORDINARY PRIMARY SCHOOL, CONSISTING OF THREE DIVISIONS.

A. *Lower Division of the Ordinary School; Preparatory Class.*

The pupils of this division are from six or seven, to eight or nine years of age. They remain two years in the class, into which they are received only at the beginning of autumn. They are employed for six hours each day, which are occupied in lessons, mingled with games and gymnastics. The subjects of teaching ought to be,

1. *Reading*, with exercises in *Language*, for two hours.
2. *Writing*, with exercises in *Orthography*, for two hours.
3. *Linear design* three times a-week.
4. *Mental Arithmetic*, and the two simplest operations of *written arithmetic*, two half hours daily.
5. *Moral and Religious Instruction*, incidents of Sacred History and of Morality in action, to be reproduced by the pupils one hour daily.
6. *Singing* at the end of each class.

The time necessary for *Linear design*—taught only to the older pupils—should be taken from that set apart for *Calligraphy*. The *Prayer* with which the business of the class opens, and the *Singing* at the close, occupy only a few minutes. The time required for calling the names of the class and examining into their neatness, &c. should be taken from the period set apart for *reading*. The table subjoined might serve as a programme for the daily teaching.

LESSONS FOR THE PREPARATORY CLASS, OR FOR DEPARTMENT A.

Hours.	Younger Pupils.	Younger and Older Pupils together.	Older Pupils.
8 to 9*	Reading.	Prayer.	Writing and Design.
9 to 10	Writing.		Reading & Grammar.
10 to 10¼		Recreation.	
10¼ to 11		Religious and Moral Instruction.	
		Singing.	
		Prayer.	
2 to 3		Reading.	
3 to 4	Writing.		Dictation and Orthography.
4 to 4¼		Recreation.	
4¼ to 5	Verbal Calculation.		Verbal and Written Calculation.
		Singing.	

* The classes may be begun in summer at seven, especially in the country, and resumed at noon, or an hour after it.

B. *Second Division. Middle Class of the Primary Elementary School.*

The pupils in this division are from eight or nine, to ten or eleven years of age; and are usually taught for six hours a-day. The objects of teaching are the same as in the preparatory class, with the addition of the first elements of Geography, and some features of Natural History and Physics. All are learning to read, and nearly all the lessons are common to the older and younger divisions of the class.

LESSONS FOR THE MIDDLE SECTION OF THE ELEMENTARY SCHOOL, OR FOR DEPARTMENT B.

Hours.	Younger Pupils.	Younger and Older Pupils together.	Older Pupils.
		Prayer.	
8 to 9		Recitation, Reading, and Grammar.	
9 to 10		Writing & Dictation.	
10 to 10¼		Recreation.	
10¼ to 11		Moral and Religious Instruction, Sacred History.	
		Singing. Prayer.	
2 to 3	Writing, Linear Design, or Written Arithmetic.		Written Arithmetic, or Linear Design, and Writing.
3 to 4		Intellectual Exercise and Mental Arithmetic.	
4 to 4¼		Recreation.	
4¼ to 5		Geography or Natural History.	

C. *Third Division, or Higher Class of the Elementary School.*

The children are here from ten or eleven, to thirteen or fourteen years of age. To the subjects of instruction with which preceding years familiarised them, should now be added the elements of Cosmography; an introduction to general and National History; notions concerning the rights and duties of citizens; the elements of physiology, of the science of health, of technology and moral economy.

LESSONS FOR DEPARTMENT C.

Hours.	Younger Pupils.	Younger and Older Pupils together.	Older Pupils.
8 to 9		Prayer. Reading, Recitation, Moral and Religious Instruction.	
9 to 10	Calligraphy or Drawing.		Dictation.
10 to 10¼		Recreation.	
10¼ to 11	Dictation.	Singing. Prayer.	Calligraphy or Drawing.
2 to 3		Geography and Cosmography, or general and National History.	
3 to 4		Arithmetic or Grammar.	
4 to 4¼		Recreation.	
4¼ to 5	Instruction in Natural History, Physics, the Science of Health, Technology, and the rights and duties of Citizens. *		

* When there is a complementary class, these subjects should mostly be reserved for that class.

III. THE SUPPLEMENTARY CLASS FOR MORE ADVANCED YOUNG MEN.

The pupils of this class are from twelve or thirteen, to fifteen years of age and upwards. It corresponds, in some measure, with what is called, in the law of the Canton of Zurich, the school or class for repetition. It should meet for two hours a-day—from six to eight in the morning in summer, and from seven to nine in win-

ter; or, should it seem more suitable, for one hour in the morning, and another in the evening. The objects of instruction ought to be, in a great measure, those occupying the attention of the higher division of the elementary school, and grammar should be taught more as a system, arithmetic with closer regard to its foundations and *rationale*, and all the other subjects should be advanced. Each class should begin with a prayer and close with singing.

LESSONS FOR THE COMPLEMENTARY CLASS.

Hours.	Younger Pupils.	Younger and Older Pupils together.	Older Pupils.
First Hour.	Writing or Geometrical Drawing. Arithmetic.	Expressive and Intelligent reading. Dictation and Grammar.	Arithmetic, Writing, or Geometrical Drawing.
Second Hour.		Knowledge of Man. Morals. The Science of Health. Elements of Natural History. Physics and Mechanics. Geography and Cosmography. History, and Notions on the Rights and Duties of Man. Elements of Technology, and of Rural and Domestic Economy.	

It is thus very easy, in separate classes, to arrange the lessons, so that all the pupils, young and old, be regularly and steadily occupied; but difficulties occur and increase when a single teacher has to guide two or more classes, as indeed is usually the case. One teacher is sometimes intrusted with both first and second divisions; one has to take charge of the second and third; and at other times there is only one for all the three. There are cases also in which two masters divide the school between them, so that the beginners and half the middle division are under the care of one, and the remaining half of that division, with the whole of the third, are

instructed by another. I shall just point out what, in these various circumstances, might be a good distribution of lessons—preserving the method of simultaneous instruction, or even taking advantage of some of the processes of the mutual or Lancasterian system.

A. *Case of the Combination of the Lower and Middle Division.*

It is required in this case to continue our tables for the two first divisions, so as to occupy at the same time not only the old and young pupils, but those of two different classes. To succeed in this, it appears indispensable to apply, to the reading exercises of the beginners at least, the process of Mutual Instruction; to join with the Master an assistant or monitor-general; and, above all, to assemble together the pupils of the middle class at least one hour every day.

LESSON FOR THE TWO FIRST DIVISIONS, UNITED UNDER ONE CHARGE.

Hours.	Beginners.	Both Divisions.	Middle Division.
	New. Old.		New. Old.
	New and Old.	Prayer.	New and Old.
8 to 9	Reading. Writing.		Writing or Drawing.
9 to 10	Writing. Reading and Grammar.		Reading & Grammar.
10 to $10\frac{1}{4}$		Recreation.	
$10\frac{1}{4}$ to 11		Elements of Sacred History and Morals.	
		Singing.	
		Singing.	
2 to 3	Reading.	Prayer.	Writing or Drawing.
	Writing. Dictation.		
3 to 4	Mental and written Arithmetic.		Arithmetic.
		Singing.	
4 to $4\frac{1}{4}$	Departure.		Recreation. Moral and Religious Instruction. Intellectual exercises, or Dictations. Geography and Elements of Natural History.

B. *Union of the Middle and Higher Division.*

This combination offers fewer difficulties than the preceding; but here still, as in the middle division, the greatest care is required: it will be necessary to devote an hour a-day to it alone. Perhaps it would be better to unite the two divisions during four hours a-day only, and to give to each separately a lesson for an hour, so that each division would receive only five hours of lessons a-day. This last arrangement appears to us the best.

LESSONS FOR THE SECOND AND THIRD DIVISIONS, UNITED INTO ONE.

Hours.	Middle Division.	The two Divisions United.	Superior Division.
8 to 9		Prayer. Recitation, reading.	
9 to 10	Reading or Drawing.		Moral and Religious Instruction.
10 to 10½		Recreation.	
10½ to 11	Moral and Religious Instruction.		Writing or Drawing.
2 to 3	Departure.	Singing. Prayer.	Geography and Cosmography. History. Elements of Natural History, of Physics, &c.
3 to 4		Dictation. Grammar. Arithmetic. Singing.	
4 to 4¼	Recreation.		Departure.
4¼ to 5	Dictation. Intellectual exercises. Geography or Natural History.		

C. *Union of all the Three Divisions under one Teacher.*

I have pointed out in the text what ought to be the organisation of such a school. According to this organisation, the three divisions will be united only two hours a-day: other two hours will be devoted to the first and second division, and two other still to the second and third united. The second division alone will receive six hours of lessons a-day.

LESSONS FOR A SCHOOL COMPOSED OF ALL THE THREE DIVISIONS.*

Hours.	First Division.	Second Division.	Third Division.	The three Divisions United.
8 to 9	Writing or Drawing.	Recitation and Reading.	Recitation and Reading.	Prayer.
9 to 10	Reading.	Writing and Drawing.	Writing and Drawing.	
10 to 10¼	Departure.	Recreation.	Recreation.	Singing.
10¼ to 11		Moral and Religious Instruction.	Moral and Religious Instruction.	
2 to 3	Reading. Moral and Religious Instruction. Arithmetic.	Prayer. Writing or Drawing.	Prayer. Departure.	Prayer.
3 to 4	Writing or Drawing.	Reading. Intellectual Exercises. Arithmetic.		
4 to 4¼	Recreation.	Recreation.		Singing.
4¼ to 5	Departure.	Dictation and Grammar. Geography, History, Natural History, etc.	Dictation and Grammar, Geography, History, Natural History, etc.	

* If there was near such a school, an Infant school, children of the first division could there spend their time of leave.

When a school is in charge of two masters, so that one has the care of children from six to ten, and the other that of those from ten to thirteen or fourteen years of age, the programme of lessons may be almost the same as that, where the inferior and middle divisions are united, and where the middle and upper divisions are also united; and the observations made regarding these two combinations apply equally here. Each class should, in this case, be still divided into two parts, whose employment it is of high importance to combine well. The master appointed to teach the two upper classes, would do well to give an hour apart to each.

To enter into the detail of the organisation of schools uniting scholars of different ages and different powers, and of the distribution, day by day, and hour by hour, of every thing connected with their proper tuition, would require a particular treatise. Such a work could not be better done than by a meeting of several able and experienced teachers.

NOTE III.

PREVIOUS CONDITION OF THE FRENCH SCHOOLS.

To have an idea of the deplorable condition in which public schools generally were, before the law of 1833 was put in execution, we need only read the work published by M. Lorrain, under the title of "Account of the Primary Instruction in France, from Authentic Documents taken from the Reports addressed to the Minister of Public Instruction, by the 490 Inspectors commissioned to visit all the schools in France."

Notwithstanding the promulgation of the law, and in the Lower Rhine even, which, however, is very superior to the greater part of the other departments, a great number of schools still exist which are entirely useless. In some where arithmetic is never taught, and young girls do not learn to write, Instruction in Sacred History is unknown. One of the richest communes in Alsace, which contains nearly fifteen hundred inhabitants, maintained, for more than thirty years, a teacher who was almost totally ignorant. Now, instead of an ignorant teacher instructing, or rather causing to be repeated, so many badly learned lessons, in an unhealthy and confined situation, this commune has two young and well-informed masters, directing extremely well two schools, which are conveniently situated. What most decidedly proves that there has been progress made in primary instruction during ten years is, that many of the masters who formerly passed for excellent, are now inferior, although they have still the same zeal in fulfilling their duty.

Wm. Eadie & Co. Printers, 48 Buchanan Street, Glasgow.

NOTE III.

PREVIOUS CONDITION OF THE FRENCH SCHOOLS.

To have an idea of the deplorable condition in which public schools generally were, before the law of 1833 was put in execution, we need only read the work published by M. Lorrain, under the title of "Account of the Primary Instruction in France, from Authentic Documents taken from the Reports addressed to the Minister of Public Instruction, by the 490 Inspectors commissioned to visit all the schools in France."

Notwithstanding the promulgation of the law, and in the Lower Rhine even, which, however, is very superior to the greater part of the other departments, a great number of schools still exist which are entirely useless. In some where arithmetic is never taught, and young girls do not learn to write, Instruction in Sacred History is unknown. One of the richest communes in Alsace, which contains nearly fifteen hundred inhabitants, maintained, for more than thirty years, a teacher who was almost totally ignorant. Now, instead of an ignorant teacher instructing, or rather causing to be repeated, so many badly learned lessons, in an unhealthy and confined situation, this commune has two young and well-informed masters, directing extremely well two schools, which are conveniently situated. What most decidedly proves that there has been progress made in primary instruction during ten years is, that many of the masters who formerly passed for excellent, are now inferior, although they have still the same zeal in fulfilling their duty.

Wm. Eadie & Co. Printers, 48 Buchanan Street, Glasgow.

APR 13 1942

APR 13 1942

APR 13 1942